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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

CONVOCATION ON CONFESSION.

The increasing tendency to divergence between the National Church and national opinion could scarcely receive a more striking illustration than the various discussions which have just been excited by the revelation of the "Priest in Absolution." It is notorious that the whole feeling of the country, whether represented by the Press, or by society, or by the great voluntary religious organisations, has revolted with horror and indignation, not merely from the demoralising practices, but from the sacerdotal assumptions brought to light by that book. If, then, the Episcopal Church had been truly national, or if Convocation had been to the religious opinion of the country what Parliament is to secular opinion, there would have been a spontaneity and heartiness in all official ecclesiastical utterances on the subject which would have clearly echoed the feeling of the nation at large. To say nothing, however, of the disingenuous response made by the Society of the Holy Cross to the request of the Archbishop of Canterbury, such is very far from the impression being made by the debates in Convocation. The storm aroused has evidently alarmed the clergy; and under the influence of this alarm they have done what they could to disarm public indignation; but there is too plainly a disposition to save certain essential principles of sacerdotalism which virtually involved the whole question at issue.

Even the tone assumed in the Upper House of Convocation was not as throughly Protestant as the feeling of the nation. More than one bishop declared that to put down confession was entirely beyond their power; and the declaration of 1874, now reproduced as serviceable for the present crisis, leaves considerable scope for the evils which the nation fears. The essential point at issue is, whether it is or is not within the province of any mortal ministry to give absolution from sin. Wherever this is held to be the case, confession of some kind, either occasional or habitual, is sure to be practised; and the tendency always is to make it habitual. Now the bishops were under this difficulty, that the Prayer-book clearly teaches the prerogative of the "priest in absolution;" and though, as a rule, it only requires general confession, it suggests and even prescribes in particular circumstances individual and special confession as well. It is of no use to say that this special confession is analogous to the confidential advice in spiritual things which any member of a Christian congregation may request from the pastor. The difference lies in the assumption on the part of the clergy to give absolution; and this, we contend, makes the whole difference between true Protestantism on the one side and Sacerdotalism on the other. If episcopal feeling had really been in accord with the feeling of the nation, and if the bishops had been confident of the national position of the Church, they would have had the courage frankly to acknowledge this difficulty, and to propose some alteration of the Prayer-book which would have brought it into harmony with the spirit of the age. Of course, any such an idea as this is a wild and impossible dream. But that it should be so only proves an entire absence of any vital communion between the life of the nation and the official organisation of the Church.

There is another point of view from which the action of the bishops is unsatisfactory. They are the chief pastors—the superintendents of the clergy. They are supposed to take the oversight of all the parishes, and to be acquainted with the manner in which the spiritual work of the presbyters is done. Now, it does seem very odd that the operations of the Society of the Holy Cross, and the existence of the "Priest in Absolution," should apparently have been as much a revelation to them as to the most worldly-minded circles of the laity. When we say "apparently," we mean that such is the impression made by the air of virtuous surprise and indignation assumed in their Lordships' House. The sudden awakening which they affected was, to say the least, not suggestive of previous vigilance. Our word "to overlook" has two singularly inconsistent meanings—the one to survey carefully, the other to ignore. Our spiritual overlookers must surely interpret their office in the latter sense, if their air of innocent surprise at the progress of the confessional was genuine. But fortunately for the credit of their vigilance, though unfortunately for that of their courage, hints were dropped in the course of the debate which showed that they had known all along of the progress this worst form of sacerdotalism was making in our midst. The Bishop of Winchester had seen enough to convince him that repression of the practice by any legal action was absolutely impossible. And the Bishop of London had succeeded in defeating two attempts to set up a confessional-box in his diocese. Nay, the attention of their lordships had notoriously been called to the subject by a numerously-signed clerical petition for the organisation of an order of confessors. And they now feebly confront the evil with a somewhat ambiguous declaration drawn up three years ago. Is it credible that when their attention had been thus awakened, they should have been entirely ignorant of the discipline of the Holy Cross Society, and of the vicious literature circulated under its auspices amongst the clergy? Whatever view be taken—whether they are chargeable only with the inveterate episcopal weakness of excessive prudence, or with voluntarily winking at evils they cannot cure—in any case the gush of indignant eloquence evoked from them by the excitement of public feeling is hardly sufficient to prove them the real representatives of the national religion.

There is less room for hesitation with regard to the attitude of the Lower House. It is too plain that the Reverend and Very Reverend gentlemen composing it regarded even the mild declaration of the bishops as a leek to be swallowed only under compulsion and then with much wryness of face. The Archdeacon of London comforted them with the assurance that "there was nothing in the declaration derogating in the least from the office of the priest in the right and proper use of a practice very important yet very delicate." We are afraid he was right. But just in proportion to the value of such consolation to them is the hopelessness of the discord between them and the nation. Canon Gregory remarked with some bitterness that "the document sent down to them from the Upper House had been in existence for four years, and they had heard nothing of it till a storm arose. It certainly would not appease the storm out-of-doors, and it was unwise in his opinion to bring it forward." On the whole, perhaps, Dean Stanley described the position most accurately, when he said "it was not probable that any general declaration of this House would carry any weight with it." And when we find that approximate unanimity could only be secured by limiting the resolution to an expression of "general concurrence" in the mild deliverance of the Upper House, we think we are justified in saying that the only weight such a declaration can have consists in its conclusive evidence of essential discord between the hierarchy and the nation.

Men hed ough' to put asunder
Them that God has noways jined;
An' I shouldn't gretly wonder
Ef there's thousands o' my mind.

BURIAL FACTS *VERSUS* BURIAL FICTIONS.

Is it accidental only, or the result of design, that the Return of the population and burial places of England and Wales, moved for Mr. Osborne Morgan in June, 1875, was not published till June, 1877—just after the Government Burials Bill was itself dead and buried? It looks suspiciously like the latter. At any rate, it is certain that, when the Duke of Richmond made his speech on the second reading of the bill, the return was in possession of the Home Office, and its contents might have been, if they were not, known to the Duke and to the Government. Indeed, a passage in that speech indicates that his grace used so much of this Return as answered his purpose, but said nothing about that which would have helped to defeat it. Thus he asserted that the grievance occasioned by the existing law was constantly and steadily diminishing, by reason of the closing of churchyards, the opening of cemeteries, and the existence of Nonconformist burial-grounds. His own figures utterly failed to sustain his own statements; but they did not disclose the important fact, now authoritatively stated, that if, since 1852, above 2,000 churchyards have been closed—the real number proves to be only 1,411—no fewer than 12,262 still remain open.

We decline to treat this question simply as one of figures. If the grievance existed in but twelve parishes, we should hold that it ought to be redressed; but when it is shown to exist in more than twelve thousand, the allegation as to its smallness becomes worse than ridiculous.

The closing of churchyards for burial purposes by Order in Council has been effected under the Burial Acts, the first of which was passed in July, 1852—just twenty-five years ago. During that time there have been closed:—

1,411 churchyards.
65 consecrated grounds separate from churchyards.
24 other consecrated grounds.
963 burial-grounds attached to unconsecrated places of worship—i.e., Dissenting chapels.
18 other unconsecrated grounds.

2,481, being the total of the closed burial places of all kinds. Taking the consecrated grounds alone, the total number closed is 1,500. That is at the rate of 60 closed per annum during the past quarter of a century, and at that rate it would take about 213 more years to close the remainder!

The Duke spoke as confidently of the rapid provision of new cemeteries as he did of the closing of the old churchyards, and with just as little reason. For the returns show that such cemeteries have been provided at the rate of about 125 per annum during the time named—at which rate it would take nearly 100 years to supply with cemeteries the 12,262 parishes having churchyards still in use.

The statement that fourteen millions of the population, out of twenty-two millions, have already cemeteries, with unconsecrated ground, is altogether misleading. It ignores the fact that the majority are massed together in the towns, where most of the cemeteries exist, and that the remaining eight millions live in thousands of parishes, scattered over wide areas, where there is not to be found a single public cemetery, and in many cases not a single piece of unconsecrated ground. The broad fact with which the Legislature has to deal is, that there are only 639 cemeteries with unconsecrated ground, for between 13,000 and 14,000 ecclesiastical parishes, and a population approaching twenty-three millions. Wales is in this respect worse off than England; seeing that it has but twenty-five cemeteries for a population of not quite a million and a quarter; more than a third of the Welsh cemeteries being in the county of Glamorgan.

We do not forget the fact that there are other burial places than cemeteries, which Nonconformists can use, without having their feelings outraged by ecclesiastical exclusiveness. It might, indeed, be reasonably urged that, as a rule, chapel burial-grounds are small, and nearly full; while parishioners generally have no rights of burial in them. But the number of such grounds does not substantially alter the case on which the demand for a free churchyard rests. These are the figures:—

The unconsecrated places of worship are—

In England	17,862
In Wales	2,628
Total	20,490

But the burial-grounds attached to these, and still open, are—

In England	3,215
In Wales	896
Total	4,111

So that there are 16,379 Dissenting chapels, the frequenters of which must bury their dead in parochial churchyards or other burial places. Or, if to the Dissenting grounds be added the 639 cemeteries and 255 other unconsecrated grounds not otherwise described, we have, as the *Daily News* neatly puts it, a total of "5,005 places in which a person who is not a member of the Church of England can be buried by his own minister, and with the form of service which suits him, and 13,177 places in which no service but that contained in the Book of Common Prayer can be read, and only a minister of the Church of England can officiate." And that is the extent of the grievance which, we are officially told, is not only small now, but is constantly and steadily diminishing!

There is, however, another aspect of the case on which these returns throw a strong light, and which we commend, not so much to Nonconformists, as to the ratepayers of the community. While the Government denied the existence of a grievance, except on a very small scale, they proposed to redress it by what seemed, on the face of it, a very large measure. For the professed object of their bill was to facilitate the closing of churchyards, and now it turns out that there are actually 12,262 churchyards to be closed; other burial-grounds being provided in their place! The Government, however, were not so wanton as to insist on the compulsory closing of all these churchyards, and, no doubt, calculated that a large number of them would remain in use, as being sufficient for the wants of the parishioners. Therefore they had to find another mode of dealing with the denied, yet admitted, Nonconformist grievance. And that was the allowance to a twentieth part of the ratepayers of the right to call upon the local burial authority to provide a second graveyard, with unconsecrated ground; the Home Secretary being the final authority to decide whether the request should be granted or refused. We can now see by this return what absurdities this would have involved. Looking down the lists of parishes, we come upon numbers which have no unconsecrated burial-ground, and which have a population so small that the idea of having two separate burial places becomes the *ne plus ultra* of absurdity, to say nothing of its wretched sectarianism. There are some with fewer than a hundred people—not ratepayers merely; a much larger number with less than five hundred and a thousand; there are even some in which the inhabitants are too few to be divided by twenty! Yet the Government gravely proposed to make it possible to raise in all these parishes the question whether the ratepayers should provide a separate place of burial for Dissenters; no matter whether there was room to bury them in the churchyard or not.

We do not envy the Government, the position which they occupy in relation to the burial question at the present moment. So far as statistics can do it, these returns destroy every shred of argument which could be advanced in support of the now defunct bill. The House of Lords, taking far higher ground, has put its veto on the principle of the bill, and affirmed another in its place. The Government have neither abandoned the one, nor accepted the other. They have fought the battle of the clergy, and been beaten; but have yet, practically, invited the clergy to back them up in continuing a struggle in which they must ultimately be defeated. The uses of adversity, we know, are sweet, and it may be seen that they are so in this particular case; but at present the official friends of the Church are suspiciously watched on both sides, and the longer they delay their final decision the greater their embarrassment is likely to become.

THE BURIALS QUESTION.

Mr. Osborne Morgan has been obliged to succumb to the inevitable. The hon. member has been hoping to bring forward his resolution on the subject on Tuesday next, the 17th of July. Several members who had notices on the paper preceding his own consented to give him precedence, but Mr. Russell Gurney, who stands first with a motion relative to the Turkish loan, has declined to give way, and it is understood that before the week closes Mr. Morgan's resolution will be formally withdrawn.

It will be seen that the question was discussed at the meeting of the Lower House of Convocation on Friday last, when a variety of opinions found expression—mostly of the "no surrender" kind. Canon Hopkins, however, reminded the House that the feelings of the middle classes, who looked upon it as a question of Christian charity, were against the clergy, and Dean Stanley expressed his deep regret that many of the clergy had treated this question in a manner extremely dangerous to the best interests of the Church. He thought the proposal brought forward by Lord Harrowby in the House of Lords was one which would have settled this question in the most judicious manner, and he was proud to think that the House of Lords had taken such a wise view of the question. But all remonstrances were useless, and on the suggestion of Canon Gregory the House reaffirmed its former resolution objecting to any person other than a minister of the Church of England officiating at burials in consecrated churchyards; permission to do which "would be regarded as a grievance by the great body of the Church of England, and would tend to unsettle the relations between Church and State." Thus Convocation has endorsed the protest of the 13,000 clergymen.

THE HERTFORD COLLEGE CASE.

As we expected, the authorities of Hertford College have appealed against the decision of Mr. Justice Mellor and Mr. Justice Lush in this case, which we reported in full last week, and it is probable that many months will elapse before it comes before the Supreme Court of Appeal. The question at issue is being fought at great expense, and is one of great importance. Both the judges decided against Hertford College, though on different grounds. Mr. Justice Mellor holds that no college in the two Universities can accept an endowment for fellowships fettered by denominational conditions; Mr. Justice Lush only contended that such endowment was a violation of the Act of Parliament under which Hertford College was created, which expressly declared that it was subject to the University Tests Abolition Act. If the Supreme Court should absolutely reverse their decision, it will then be possible to establish denominational colleges, *represented in the government of the Universities*, and thus virtually to repeal the Act of 1871. The court may, however, decide upon a narrower issue, and without laying down any general principle, may take the ground set forth by Mr. Justice Lush, and rule that Hertford College is debarred from setting up a denominational test by the Act under which it was created. It is important that this distinction should be borne in mind. Keble College is, as we understand, a private trust, and any number of such colleges can be founded, as they would not be under University authority. But Hertford College is affiliated to the University, and is represented on the governing board. Ought men of long purses but of narrow views, like Mr. Thomas Baring, to be allowed to override Acts of Parliament, and by their lavish endowments introduce the thin end of the wedge which may, in due time, create a number of new denominational colleges in the Universities, and thus destroy their national character?

CONVOCATION ON THE BURIALS QUESTION.

The members of the Lower House of Convocation met on Friday in the Commons Hall of the Westminster School, Dean Bickersteth, the Prolocutor, presiding. Sir George Prevost, the Archdeacon of Gloucester, with the Archdeacon of Colchester, presented as a *gravamen*, and proposed it should be discussed with a view of making it an *articulus cleri*, the following "Representation":—

That a proposal has been formally made to allow Nonconformists to perform "such Christian and orderly services" as they think fit in the consecrated churchyards of the Church of England. That this proposal, which has been pressed urgently, and with much perseverance, and now with an alarming prospect of success, is unjust and unreasonable. First, because many of our churchyards have been enlarged, not a few wholly given, some before, some since, the abolition of church-rates, by the liberality of individual members of the Church, who gave the land expressly for the burial of the dead according to the rites of the Church of England. Secondly, because no compensating liberty whatever is offered or allowed to the clergy of the Church of England, who would still be compelled to read our solemn and hopeful office for the Burial of the Dead over those who have died in the actual commission of deadly sin, or in any other circumstances that may make it highly painful and scandalous to use that service; and while liberty would be given to the ministers of Dissenting congregations to decline to commit to the ground members of their own body, the clergy of the Church of England would, under the present law, be compelled to bury those whom their own pastors might think unworthy of Christian burial. That the proposal now referred to is not even guarded so as to exclude from our churchyards the ministrations of the wildest sects of fanatics calling themselves Christians, and would certainly include the ministrations of a Roman Catholic priest. That leading men among the Nonconformists have avowed openly that to admit the Nonconformists to officiate in the churchyards is only a step towards their admission to officiate in the churches; that they mean to get such admission into the churches; and that if their right to the churches be as good as their right to the churchyards, they will succeed in what they demand. That there are unmistakable signs that some of those who might be expected to maintain the rights and privileges of the Church of England in the House of Lords do not see this important subject in the same light in which it is regarded by the great majority of the clergy of the Church of England; that the sense of the injustice of giving such liberty to Nonconformists, and no corresponding relaxation to the clergy of the Church of England, is leading persons to consider and even to favour the question of disestablishment who have hitherto done their best to oppose it; and this liberty, thus unfairly granted to Nonconformists of every grade, is likely to tempt clergymen to disregard the rules of the Church, as naturally aggrieved at the confidence reposed in Nonconformists, but denied to themselves: that their lordships of the Upper House be respectfully requested to guard the interest and privileges of the clergy in this matter, and to prevent the introduction of any other persons than ministers of the Church of England to

conduct services as of right in our churchyards; and, in the event of their being unable to prevent the performance of services in our churchyards by Nonconformists, this House begs leave to represent that it would be a simple act of justice that equal liberty should at any rate be given to the clergy of the Church of England with reference to burials in churchyards as would then be given to Nonconformists.

Canon Lear moved the addition of the words, "great numbers of the faithful laity" after the words "great majority of the clergy." This proposal was carried. Much discussion arose with regard to the clause commencing, "That the proposal," and having reference to the complaint that there would be no exclusion of ministrations of the "wildest fanatics calling themselves Christians, and would include the Roman Catholic priest," and it was proposed to recast the whole sentence. After a discussion of considerable length, it was resolved to retain the clause, which was altered, but included the same objections as stood in the original. It was also resolved on the motion of Lord A. Compton, seconded by Canon Gregory, to add to the sentence the further objection to Lord Harrowby's clause that "in all probability but few years would elapse before the churchyards would be thrown open to non-Christian fellow subjects." This was carried. After further discussion over points it was moved that the *gravamen* should be referred to a committee; and this proposition was denounced as equivalent to a motion that the *gravamen* should be "shelved." Ultimately, however, after many other suggestions, this reference to a committee was carried with an additional resolution, proposed by Canon Gregory, that their lordships of the Upper House should be prayed to oppose in Parliament permission being given to any person other than a minister of the Church of England to officiate at burials in consecrated churchyards, as, the resolution said, the giving of any such permission would be regarded as a grievance by the great body of the Church of England, and would tend to unsettle the relations between Church and State.

BISHOP WORDSWORTH AND CHURCHYARDS.

(From the *Sheffield Independent.*)

We should be extremely sorry to say a word that would prevent the Bishop of Lincoln from expressing his views on the Burials question with the utmost freedom. That prelate, by his action in the Rev. H. Keet's case, did good service towards opening our parish churchyards to the use of those for whom they were intended; and we are glad to see him again working in the same direction. Nothing can be better than the feeble—we should call it also foolish, if that were a respectful adjective to apply to the product of an episcopal quill—letter which he has addressed to the vicar of Sutton-in-Ashfield, remonstrating against that clergyman's expressed intention of allowing his churchyard to be used for services which are not those of the Church of England. The bishop lifts up his lawn sleeves in the holiest horror at this contemplated sacrilege. He warns, implores, and threatens. Such an act will be a betrayal of the trust committed to the vicar, a giving way of that which is not his, a surrendering to man of what belongs to God. It will place 10,000 other incumbents in the dire dilemma of being denounced as intolerant bigots, or of admitting as many different services to their churchyards as there are forms of religious belief or unbelief. Moreover, it will subject Mr. Brodhurst himself, wrongly assuming from a recent statement in the House of Lords that there is no statute law against an incumbent opening his churchyard for the services of Nonconformists, to ecclesiastical pains and penalties. And he cannot do it now without, besides, disregarding the unctuous "paternal love" of his diocesan, and of disobeying his "lawful and honest" commands. The Vicar of Sutton is requested "to defend the churchyard of his parish against any other uses than those to which it was solemnly assigned at its consecration," with as much gravity as if he were contemplating a series of handicaps over the tombstones, instead of simply permitting Dissenters to be interred in it. We do not quite know which is the more offensive part of the bishop's letter—his wrapping up of the narrowest bigotry in professions of Christian charity, or his affectation of a kind consideration for and knowledge of, the wishes of Nonconformists in these matters. It may be "childish" to imagine that they would gain anything by this opening of the churchyards, but it is not more "childish" than to say that "few religious Dissenters desire such a concession," or to base an argument against admitting them, on the circumstance that they love the Church's burial services, and have in some instances largely adopted its words. Can those who have done this be such terrible heathens as to be unworthy of Christian burial? Dr. Wordsworth, however, sees worse evils than this ahead; with the corpses of Protestant Dissenters will come the remains of Romanists and Socinians and Infidels, and we don't know what obnoxious people beside, clamouring for interment. No doubt; and is it not better they should have it with services suited to the creed, or no creed, they held when alive, than that, as now, the clergymen should have to go through the revolting mockery of consigning his dear Infidel brother with his "dreary negations of a creedless and hopeless secularism" to the tomb, "in the sure and certain hope of a glorious immortality"? The Bishop of Lincoln cannot see this. Sending people to heaven, no matter what lives they have led, and forcing upon others doctrines against which, when living, they consistently protested, is the bulwark to be relied on for protecting the Church of Christ against those formidable adversaries—Rome and Infidelity. Well, in that case, we are sorry for the Church of Christ if it has, in the day of conflict, when the assailants have gethered their forces, no better defence than those burial-grounds from which the heterodox and the unbeliever have been rigidly excluded—or if not excluded, admitted only with the formularies of the Prayer-book. "Can these dry bones live?" that the Bishop of Lincoln places so great reliance on them?

"THE PRIEST IN ABSOLUTION."

The Convocation of the Province of Canterbury sat last week from Tuesday to Friday. The principal subject of consideration was the book under the above title. It was introduced on the first day in the Upper House by the Archbishop of Canterbury, who read communications he had received from members of the Society of the Holy Cross expressly denying that they knew the contents of the book, and repudiating its sentiments. The Bishop of LONDON then moved:—

That in consequence of certain recent disclosures on the subject of confession, this House requests His Grace the President to call the attention of the Lower House to the declaration on the subject adopted by a committee of this House in July, 1873, and to invite their immediate consideration of the same.

This "declaration," which is a somewhat long document, is to the effect that "the Church of England in the twenty-fifth Article affirms that penance is not to be counted for a sacrament of the Gospel, and, as judged by her formularies, knows no such words as 'sacramental confession,' that she distinctly declares the full and entire forgiveness of sins through the blood of Jesus Christ, to all who confess themselves to Almighty God with full purpose of amendment of life. Yet for the relief of troubled consciences she has made special provision for confession in two exceptional cases, which special provision, however, does not authorise the ministers of the Church to require from any who may resort to them to open their grief, a particular or detailed enumeration of all their sins, or to enjoin or even encourage any practice of habitual confession to a priest." He said the extracts which were brought forward in the House of Lords contained the strongest exhortation to the priest engaged in this office to be most careful, whether in confession or out of confession, not even to touch the hand of the person confessed. He asked whether the necessity of such a caution did not of itself show the danger of the system, and whether a system which might produce such pruriency in confessor and confessed as to require that they should not even venture to shake hands did not carry with it its own condemnation. It was obvious that the relations between the confessor and the person who confessed must be different from what they were before. The essence, almost, of the practice or confession was that it was secret; the less secret it was the better, and the only result of attempting to make it penal would be to make it more secret, and therefore the more dangerous. He was not sorry that the matter was brought before the House of Lords, in the first place, because it awoke public attention to what was going on in the Church of England; and in the second place because it would put on their guard parents and wives against listening too readily to invitations and to teachings which would end in a system of confession like this. But after all the one great remedy was the more plain and earnest teaching of the Gospel.

The Bishop of GLOUCESTER and BRISTOL and the Bishop of WINCHESTER having also addressed their lordships in support of the motion,

The Archbishop of CANTERBURY said it had been said by certain clergymen, "You refuse to give us the directions which the priests of the Church of Rome have, and then you express astonishment at our seeking the directions for ourselves." The reason for refusing was that they altogether repudiated the idea that the Church of England treated this matter as the Church of Rome did; that they did not think that the practice of habitual confession had any warrant whatever in the system of the Church of England; that they altogether repudiated the term "sacramental confession" in the sense in which they supposed it to be used by those who addressed them on the occasion which called forth this declaration; that still more did they repudiate the term "sacramental penance," which, as the Bishop of London had pointed out, had perhaps more honestly been substituted since they were last addressed for the more ambiguous expression, "sacramental confession." He hoped and believed that those who were misled into an unwise exaggeration of the power of the clergy in this matter were very much on their guard against transgressing openly the outward rules of the Church, and yet he believed it was the case that the confessional box in the very form which was familiar to them in Roman Catholic churches was not unknown certainly in one parish church within five or six miles of the place where they were now sitting. How it got there, and how, having been got there, it had not been got rid of, he could not exactly say, but he was told that in a certain church, which had occupied a good deal of public attention, there was the outward visible sign of the habitual practice of confession, and it was no wonder that the minds of those who saw it there were greatly stirred. He trusted that the good sense and the good feeling and the real loyalty to the Church, which were to be found in our clergy, would keep them safe against the insidious approaches of this dangerous practice.

The motion was then put and carried unanimously.

On Wednesday the Lower House considered the declaration of the Upper House, which occupied nearly the whole day.

Archdeacon RANDALL moved that the House do concur in the declaration; and the motion having been seconded by the Archdeacon of LONDON, Archdeacon ALLEN said he did not think the statements in this declaration grappled with the difficulty they had to deal with. He moved an amendment, declaring that, while ministers might receive the confessions of those who were troubled in conscience, and could not otherwise obtain relief, the House repudiated the putting of questions to penitent sinners on things on which it was a shame to speak. The PROLOCUTOR said he could not take this as an amendment, but he would allow Archdeacon Allen to revive it as a rider. Archdeacon POTT moved as an amendment,

That it is highly inconvenient that this House should be called on to adopt as its own a lengthened statement on the grave question of confession to which it is precluded from offering any alteration or amendment.

Archdeacon CHAPMAN, who seconded the amendment, remarked that if the resolution were carried it would become a 40th article.

A long discussion followed, in which for two hours or more little or nothing was said about confession but a good deal about the form in which the matter was brought before the House, and objections were made to the document being regarded as a synodical declaration. An objection was also made by several speakers to the House being called upon at so short a notice to express its opinion on such a subject, to which the Dean of Chichester replied that this was not a new subject, and that as divines they must have made up their minds on it long ago. Ultimately Archdeacon Pott's amendment was negatived by 48 to 25. Another amendment by Canon Rawlinson, which was seconded by Canon Gregory,—

That this House is of opinion that the most convenient mode of considering the declaration on the subject of confession would be to refer it to a joint committee of both Houses,

met with a similiar fate, being rejected by 53 to 27.

Archdeacon DENISON then moved:—

That this House believes that the mind of the Church of England on the subject of confession is so clearly and honestly and dutifully to govern themselves by her directions that she can neither, on the one hand, teach that confession to a priest is essential to the Christian life, nor, on the other, repel from confession those to whom it may be of the greatest use.

It was impossible, he remarked, either to limit or regulate confession. It had been revived in the Church of England because it satisfied a great want of the human soul, and when clergymen who were favourable to confession went to the bishops for direction they were met with great abuse and hard names. Confession, he maintained, should not be an exceptional thing. Who was to judge of the exception? was it the priest or was it the man? The Deans of LINCOLN and CHICHESTER opposed the amendment, and it was negatived by 45 to 17. The original resolution altered so as to make it read that the House generally concurred in the declaration, was then put and carried by 62 to 6.

In the Upper House of Convocation on Friday, the Archbishop of Canterbury presiding, a statement was submitted from the Confraternity of the Holy Cross in reference to the publication of the book called "The Priest in Absolution." It stated that the Confraternity—

Is a society of clergy, founded in 1855, for the primary purpose of deepening the spiritual life in its brethren. Besides this main object, it is also engaged in aiding or carrying on mission work at home and abroad; it promotes spiritual and temporal charity among the brethren, and unites them in common consultation on matters affecting their duties and the interests of the Church. The connection of the society with the book called "The Priest in Absolution" arose from accidental circumstances. Some members of the society, feeling the need of a manual to help them in the difficult and important duty of hearing confessions and giving absolution, to which priests are obliged by their commission at ordination and the requirements of the Prayer-book, informally asked one of their number to compile such a treatise. The society, under the peculiar circumstances of the case, was never called upon to revise, read, or pass any judgment on the book. Many of the members knew nothing of it except by report. Many felt that the possession of the book by the society involved nothing more than the recognition of the want often expressed by clergy that they should have some guide in fulfilling this part of their sacred office. The work itself, from which extracts have been made with entire disregard to the context, and to the safeguards most frequently, carefully, and plainly laid down in it, and which govern the whole book, has been grievously misjudged, as though it directed questions to be put under ordinary circumstances which could only be needful in the most exceptional cases. The accusations which have been made against the society and its members, as if questions of a dangerous character were used by them, are groundless. The number of persons of all classes who resort to confession has multiplied year by year, and many of these are persons of the highest education and refinement. Such an increase would have been impossible if these accusations were true; nor would it be the case (as it commonly is) that husbands who use confession desire that their wives should exercise the like privilege, and so with parents and children, brothers and sisters, &c. The laity have thereby abundantly shown their confidence in the cha-

rector of those clergy to whom they resort, and their conviction that this confidence has not been misplaced. His Grace said it was always a most painful duty to be obliged to call in question the actions of devoted men. More than one of those who had identified themselves with "The Priest in Absolution," was connected with the diocese of London, and were well known to him, when Bishop of London, as men of great zeal and devoted energy. Yet it would be most dangerous to allow them to propagate doctrines, and to carry into effect practices, altogether alien from the spirit and teaching of the whole body of the divines of the Church of England. (Hear.) He hoped and trusted that every individual connected with the society would see his way ultimately to return to the original teaching of the Church. The book to which he had referred was now in the hands of their lordships; but he had had submitted to him that morning another book, to which he must invite their attention. It was called "No. 1 Series of Books for the Young," and was stated to be edited by a committee of clergymen. In one of the pages he found the statement that between the age of six and six and a half would be a proper time for the inculcation of such teaching as this: "It is to the priest and to the priest alone, that the child must acknowledge his sins if he desires that God should forgive him." Then comes the obvious question, "Do you know why?" "It is because God, when He was on earth, gave to His priests, and to them alone, the divine power of forgiving men their sins. It was to parents only that Jesus said, 'Receive ye the Holy Ghost.' Those who will not confess will not be cured. Sin is a terrible thing, and casts souls into hell." Those words were addressed to children of six years old. "I have known," it continued, "poor children to conceal their sins; for years they were very unhappy, were tormented with remorse, and if they had died in that state they would certainly have gone to the everlasting fires of hell." It then went on telling children never to be afraid to say what sin they had committed, and if they would not say, then the priests were to help them and question them. It would be mere trifling to assume that any one who inculcated that work did not intend to revolutionise the whole teaching of the Church of England on the subject of confession, or that he was not engaged in a great conspiracy to alter the whole teaching of the Church. It would be childish to assume further that in teaching such lessons to children in their tenderest years they did not desire to introduce habitual, necessary, and compulsory confession in the Church of England. His grace then called attention to the resolutions forwarded to the House by the Society of the Holy Cross, and left their lordships to take what course they thought fit.

The following are the resolutions referred to:—

1. That, under these considerations, the Society of the Holy Cross, while distinctly repudiating the unfair criticisms which have been passed on the book called "The Priest in Absolution," and without intending to imply any condemnation of it, yet, in deference to the desire expressed by the Archbishop of Canterbury to the representatives of the society, resolves that no further copies of it be supplied.

2. That the members of the society, while coming to this determination, desire to state that they hold that their commission at ordination, and the express terms of the Prayer-book, require them to hear the confessions of all those who resort to them for that purpose, and to give "the benefit of absolution, together with ghostly counsel and advice," to such of these as "humbly and heartily desire it."

They hold that the Church of England teaches that confession is not a matter of compulsory obligation; but they maintain also that all Christian persons have liberty and right to make their confession as frequently as they feel the need for their own souls.

Daily experience in their parishes convinces them more and more of the importance of this provision of the Church for the recovery of the sinner and the consolation of the penitent.

The Bishop of London, having borne testimony to the good character of those he knew to be connected with the society, moved the following resolutions:—"That this House holds the Society of the Holy Cross responsible for the propagation and dissemination of the book called the 'Priest in Absolution.'" "That this House, having considered the first resolution appended to the statement of the Society of the Holy Cross presented to the House, is of opinion that the society has neither repudiated nor effectually withdrawn from circulation that work." And also a resolution reaffirming the resolution sent down to the Lower House, and condemning any doctrine or practice of confession which might be thought to render necessary or expedient such a book.

The Bishop of Llandaff seconded the resolutions, which, after some discussion, were agreed to.

The Bishop of St. Albans said that, while he forgave Mr. Tooth for making him pass the most miserable week of his episcopal life, he must say that when he went to Hatcham and saw a confessional box like that in the Church of Rome as seen abroad, he was awakened to a sense of danger within the Church of England, and felt it was time that restraint should be placed upon this doctrine. The papers presented by the Society of the Holy Cross were referred to a committee of the whole House for consideration and report, and the Primate said the committee would be summoned to meet on an early day.

Both Houses of Convocation were prorogued on Friday evening. They will not meet again for despatch of business till after the opening of the next parliamentary session.

At the weekly meeting of the London School Board, on Wednesday, Sir Charles Reed in the chair, Mr. Firth proposed:—

That it be an instruction to the statistical committee when, calculating the public school requirements of any district, to estimate the school provision of any school which is shown to the satisfaction of the board or of the committee to be under the management or control of any member of the Society of the Holy Cross, at the number shown to be in attendance at any such school, inasmuch as any such schools cannot be regarded as supplying "efficient and suitable provision" for children within section five of the Elementary Education Act, 1870, nor as schools which children not now in attendance ought to be compelled to attend by any bye-law of the London School Board.

It was contended by Mr. Firth that this was a question of which the board were bound to take some notice, and that they could do so irrespective of sectarian views. The consensus of public opinion seemed to him to be condemnatory of the conduct of those who had been instrumental in the drawing up of the book to which his proposition had a reference, and the practices it enunciated. He therefore felt bound to bring the matter before the board. The Hon. Lyulph Stanley seconded the motion, and mentioned as an illustration of the necessity of some notice being taken of such matters the case of a school from which children had been expelled because their parents objected to the religious teaching given, and told to go to the new board school of the neighbourhood, which was called by the persons who expelled them "the school of the devil." The Rev. E. Daniell looked upon the book referred to with the greatest abhorrence, but he at the same time claimed for the Church of England as much liberty as regards confession as Roman Catholics and Dissenters possessed. As to the proposition before the board, it involved a question beyond the province of the board, and he could not see why such a resolution should be passed. He therefore could not vote for it. Mr. Watson assured Mr. Firth that the statistical committee had acted and would continue to act in the spirit of the proposed resolution, and that the matter might safely be left to that committee. After some further discussion Mr. Firth intimated that he was satisfied with the expression of opinion he had heard on the part of the board, and withdrew his motion.

As an instance of the great extent to which confession is carried by some of the members of the Society of the Holy Cross, it appears that at a meeting in Woolwich last Thursday night, reported by the *Morning Post*, the Rev. R. R. Bristow, Vicar of St. Stephen's, Lewisham, stated that he spent whole days before the great festivals of the Church in hearing confessions.

The Rev. C. F. Lowder, Vicar of St. Peter's, London Docks, a leading member of the Society of the Holy Cross, preached yesterday morning at St. Mary the Virgin's, Primrose-hill, of which the Rev. C. J. Fuller, another member of the society, is the "priest-in-charge," the church being an unconsecrated building in the parish of St. Saviour's, South Hampstead, opened by the Bishop's licence. In the course of his sermon, Mr. Lowder said:—"Though the clergy were the objects of the attack, the laity must come forward in defence of their freedom and liberty to come to God's priest, according to Christ's ordinance, for the blessing of absolution. The trumpet must be sounded, and they must defend the doctrine, only let them do it in love and charity towards their persecutors and towards those who were unconscious of the wickedness of their acts. Let them work and fight and contend for the faith, and let those who valued the great blessing of confession and absolution, and who had found it a benefit to their own souls, contend for it in charity and love against those who blasphemed and those who had not yet learned to feel the need of it. If the lives of the people were to be brought back to the love of God, it must be by restoring the discipline as well as the faith and the ritual of the Church." The sermon was preached after the third collect at morning prayer.

At the subsequent celebration of the communion the ritual was of the most elaborate character. The vessels of wine and water were brought by little boys to the priest, who mixed the chalice before the people. At the consecration of each element bells were rung, and the celebrant elevated both the paten and the chalice high above his head, the people kneeling, and in some cases touching the ground with their foreheads. There were no communicants besides the celebrant, who, while the choir were singing what seemed to be the "Agnus Dei," turned quickly round and raised the paten, but immediately went on with the service, so that there was no pause for intending communicants to approach the altar. The Prayer of Consecration was almost inaudible, and while it was said the acolytes and candle-bearers were grouped behind the celebrant. On the altar ledges, in addition to the two lights and the six lights, all of which were burning, there was a large number of smaller lighted candles. In the procession the first banner carried was that of the Virgin, under whose figure were the words, "Ave Maria," and the processional hymn was, "Ave Maria, blessed Maid." Instead of the collect, epistle, and Gospel for the day, those for the Annunciation of the Virgin were used, and special psalms were sung. In the procession a man wearing a black cape over his surplice (who subsequently read the lessons) played the melody of the hymn-tune on a cornet.

The Rev. Dr. Marshall, addressing his congregation at St. John the Baptist's Church, Hulme, on Sunday morning, spoke of the prevailing excitement in reference to the "Society of the Holy Cross" and "The Priest in Absolution." He and his brother priests were, he said, members of the society named, and notwithstanding all that had taken place they intended to continue so. Speaking of the notorious book, Dr. Marshall said he had known the first part of it for ten years, and had thought it so weak and so worthless that he never took the trouble to get the second part, and he was very sorry that the Society of the Holy Cross ever made itself responsible for a book of the kind. He had never seen the book for children quoted by the Archbishop of Canterbury in Convocation, and he felt the unwisdom of either one book or the other. Referring to "home life" as it was called, he might tell them that the practice of most priests, if not all, was never to hear a child's confession, especially that of a girl, without the parent's leave, and certainly never to hear a wife's confession without the permission of her husband.

The Rev. J. Knox-Little, preaching at St. Alban's, Waterloo-road, Manchester, made special reference to the Society of the Holy Cross, and to the book entitled "The Priest in Absolution." Honestly, he had never seen the book; but, from what he heard, it appeared to be a work badly edited and unwisely put together, because it introduced quotations from another system without dealing with them as though they were quotations. He found that few of his brethren had ever read it, but that as some of them wished for a book of moral theology it was compiled by one of them for their special use. There were many books of medical science just as bad, but they were not flung into society from the House of Peers, nor were the authors called corrupters of society. Mr. Knox-Little went on to make an earnest protest against the vile calumnies which he said had been circulated against the Society of the Holy Cross, which was a good and noble society, comprising men whose lives were directed to the attainment of the highest and purest ends. He said that he fully intended to continue the practice of confession, and offered, if any of his people thought that his teaching was in any way corrupting or pernicious, to resign the rectory of St. Alban's.

A series of public meetings were held in Bristol last week, culminating in a large gathering in Colston Hall on Friday, with the object of condemning the Confessional and the "Priest in Absolution." Friday's meeting was rather noisy inside, while outside a large party maintained continued uproar, so that it was difficult to hear what the speakers said. At all the meetings the Confessional practices of Ritualists were strongly condemned, and a resolution adopted calling on the archbishops to find out where auricular confession is practised, and take steps to suppress it.

THE DISESTABLISHMENT MOVEMENT.

DEBATE BETWEEN THE REV. J. BROWNE AND THE REV. T. T. BERGER.

Some of the Lancashire papers report a "Great Debate" on Disestablishment, between the above-named gentlemen, at Glossop on the evenings of Monday, Tuesday, Wednesday, and Thursday of last week. The discussion took place in the Town Hall, which was filled, although a charge of 2s., 1s., and 6d. was made for admission. Mr. J. F. Alexander made the arrangements for the Liberation side, and Mr. Alderman Stafford occupied the chair.

On Monday, the first evening, the subject of discussion was, "Is Church Property National?" After a brief speech from the Chairman, this was opened by Mr. Berger, who, the *Glossop Advertiser* says, was applauded, but "not with the warmth one might have anticipated." There was nothing new in his address. Mr. Browne followed, and was very warmly received, and gave many proofs in support of his position. Mr. Berger replied, and Mr. Browne again spoke. We take the following from his address:—

He would commence by referring to the last statement of Mr. Berger that the Church was not richer from its connection with the State, but that when the balance was struck they were losers. On a previous occasion he said that 40,000,000*l.* had been taken from them in tithes and first fruits, and 50,000,000*l.* in property at the time of the dissolution of the monasteries, and that they had only got back about two and a-half millions. But that was a little bit of illusion, for he found the facts were quite different; the tithes and first fruits were only about 17,000*l.* per year, so that between the years of Henry VIII. and Queen Anne, which was the period calculated upon, they got, not 40,000,000*l.*, but only 2,890,000*l.*, which the Church had lost in this way. (Laughter.) As to the dissolution of the monasteries, Mr. Berger forgot to tell them that when Henry VIII. took away that money he set up five bishoprics and eight dean and chapters with it, and that to this day they were subsidised out of the property which the King then seized. (Loud applause.) Further, Christ Church College, Oxford, and Trinity College, Cambridge, were built and endowed out of that property, and the former had now an income of 37,000*l.* per annum for it. The King also erected and endowed out of the fund various professorships, which were now very valuable, so that instead of having deprived the Church of 50,000,000*l.*, he thought the monarch did more for it than it deserved. (Applause.) Was the Church no richer for being in connection with the State? Was not 29,000,000*l.* taken out of the taxation of the people by Church-rates, and absorbed in the churches and graveyards? (Loud applause.) That 29,000,000*l.* was the property of the people, and it was employed to benefit a certain class. St. Paul's Cathedral cost 1½ millions, and it was built by Act of Parliament in the time of Charles II. Look

at the churches that were built in the same reign and in the time of Queen Anne by a tax upon the coals brought into London; look at the Act passed in the time of George II., when the churches of London were endowed by a grant from Parliament and by a 1*l.* tax upon the inhabitants. (Applause.) Between 1800 and 1843 only, 4¾ millions had been paid in the shape of Parliamentary grants on behalf of the ecclesiastical institution of this country. (Hear, hear.) Was that the Church that had not derived advantage from connection with the State? (Applause.)

On the second evening there was again a good attendance. Mr. Browne opened on the question, "Are the clergy State-paid?" which he treated very effectively. Mr. Berger vigorously attacked the position taken by the Liberation Society, making, for the time, a point here:—

Mr. Browne mentioned the oath of homage taken by the bishops, and his argument was that because the bishops in the oath said that they held their temporalities of Her Majesty, therefore they were paid by Her Majesty or the State. The same oath was taken by all bishops, and, in reference to the new bishopric of St. Albans, where did the money come from to endow it? Did it come from the State? (A voice: No.) Certainly not. Where did the money come from to endow the bishopric of Manchester? Did that come from the State? No; it came from the property of the Church, which had improved in value the same as the money to endow the bishopric of Ripon. Taking the fact that all the bishops take the same oath of homage, were they to conclude in the face of direct evidence to the contrary that the money which paid the bishops came out of the national exchequer? They should not do any such thing. (Applause.)

Mr. Browne, in reply, turned this—

Mr. Berger triumphantly referred to the newly-created bishopric of St. Albans, and asked whether that was endowed by the State. No doubt a considerable amount was raised by voluntary contributions, but did he not know that a house belonging to the State in London—Winchester House—was sold for 46,000*l.*, and the money handed over by the State to endow the bishopric? (Applause.) As to Manchester diocese, that was carved out of the see of Chester, which was created by Henry VIII. and endowed with State money by Act of Parliament. (Applause.) As to the tithes, Mr. Berger said he "did not want probabilities but actualities." Then let Mr. Berger mark this—when Henry VIII. dissolved the monasteries, the whole of the property, with its tithes, was conferred upon him by Act of Parliament; out of that property the king endowed five bishoprics and eight deaneries, and that State money, transferred by Act of Parliament and amounting altogether to several millions sterling, was enjoyed by the Church to this day. (Applause.) Perhaps those Acts of Parliament would go a little towards soothing Mr. Berger. (Laughter.)

Mr. Browne also made good reference to the subject of fees. Mr. Berger tried local churches and the glebe lands, and with that the debate closed.

On Wednesday the subject was, "Would disendowment be just?" Having made an explanation Mr. Berger took the usual line:—

Could any man amongst them, after what had been said as to the origin of Church property, look carefully and impartially at the scheme of the Liberation Society for sweeping away the greater part of that property, and divorcing it from religious purposes? Would they like that their own private property or their chapel property should be dealt with as the Liberation Society proposed to deal with that of the Church? Was there amongst them a working man who had saved a little money and built a cottage, who did not feel peculiarly attached to that cottage, who did not say that it was his own, and that no man could justly take it from him? Or would they like their chapel taken away because some persons, without a shadow of truth, should say that it was the property of the State, and that the State had built it? What was the difference between the origin of their chapels and cottages and the origin of the Church? There was no difference, and it would be as great an injustice to take away the churches and parsonages and endowments as to take away the Dissenters' cottages and chapels. The project of the Liberation Society was neither more or less than communism. (Applause.)

Mr. Browne pointedly replied to Mr. Berger on the local question, and then went on to say:—

Many of the churches that had been built in that neighbourhood had received a very extraordinary amount of help from the Legislature. In Manchester he found that St. Mark's and St. Matthew's, which cost 16,743*l.* 2s. 4d., received in Parliamentary grants 16,743*l.* 2s. 4d.; St. Anne's, which cost 10,591*l.* 8s. 5d., received in Parliamentary grants, 10,591*l.* 8s. 5d.—(laughter)—and St. Mary's, Melton, which cost 5,534*l.* 8s., received 5,534*l.* 8s. (Renewed laughter.) He commended those facts to their consideration. Mr. Berger had been asked on the previous night if he knew anything about them, and he said he did not.

Mr. Browne next vindicated the "Suggestions" of the Liberation Society. After two more speeches on each side, Mr. Browne closed the debate, sitting down "amidst rapturous applause."

We have not received the report of the fourth nights' debate.

The *Glossop Advertiser* says:—"At the close of the debate on Thursday evening, a number of Liberals waited upon Mr. Browne and presented him with a purse of money as a manifestation of their admiration at the masterly and satisfactory manner in which he had maintained his position."

DEBATE BETWEEN MR. GORDON AND MR. REED.

Mr. J. H. Gordon and Mr. Reed, the Church Defence lecturer, have held a discussion at Winchcombe, particulars of which could not be inserted in our last. The debate was the outcome of previous meetings, and was held in Mr. Sexty's bark warehouse, which was especially fitted up, and was full. Mr. Whittard presided for Mr. Gordon, and Mr. Swinburne was appointed referee. Mr. Grundy also was present on behalf of the Liberation Society. Mr. Reed, in his opening address took a very wide range, through which we shall not be expected to follow him. He made the following reference to the disendowment suggestions:—

They drew the line between ancient and modern churches at the year 1818, proposing to give over to the State all churches built prior to that year as ancient churches to be applied to any purpose a local board thought fit, the Church to be allowed only to possess as her own churches built in or subsequent to the year 1818. Where, he asked, in common sense, was the justice of the proposal? The great majority of churches built centuries before 1818 were built by Churchmen out of money given for Church purposes, and why, he asked, in the name of common honesty, were those churches to be taken away and applied to other purposes? He asked the audience to see that Mr. Gordon gave them good ground for such a proposition. Even supposing, to anticipate Mr. Gordon's argument, that the endowments of which it was proposed the Church should be deprived were given to a different religious body than the Church of England, at any rate they were given for religious purposes, and why, then, propose to secularise them? Throughout the whole scheme of the Liberation Society, so far as he could gather from the somewhat involved language, he could see no provision whatever made to compensate Church people for the millions of money that had been spent in building churches since 1818, nor in the restoration of churches after that period. Upon what principle of justice did the Liberation Society propose to act with regard to those enormous sums of money?

Mr. Gordon, after some personal references, replied in detail, making, in the course of his remarks, the following observations with regard to the suggestions:—

Mr. Reed had alluded to what he called the Liberation scheme. The fact was that it was not a scheme at all. He (Mr. Gordon) was there responsible for every word he said to a society whose organisation was all over England, and who had 130,000*l.* behind it to make its work good, so that it was not very likely that, as their representative, he should indulge in mere child's talk for talking sake, and they were bound to listen to him in that matter, more than to his friend. What his friend had called a scheme was nothing of the kind, but "practical suggestions," and the pamphlet positively contained those words. Although he believed that those suggestions rested upon a sound basis, they did not profess to be more than hints to aid in the public discussion of a great public question. It was a scheme, and no dull-headed man in the room but would know the difference. With the demolition of the word "scheme," all Mr. Reed's dealings with the Liberation Society vanished, for upon that he had founded pretty well the whole of his argument.

In the course of the speeches which followed several further references were made to the "Suggestions." Incidentally, also, Mr. Gordon mentioned that a returned convict had been elected a churchwarden in Cornwall, upon which the vicar exclaimed, "That's a lie!" afterwards, however, requesting permission to recal the expression. The proceedings closed with the usual votes of thanks. There is a good report of the discussion in the *Cheltenham Free Press*.

WOOLDALE, YORKS.—On the 2nd Mr. Alfred Wood presided at a meeting held here, which was addressed by Dr. John Willis, of Bradford, Mr. John Andrew, of Leeds, and the Rev. S. F. Waterhouse, of Holmfirth.

JACKSON BRIDGE.—On the 3rd the same speakers addressed a meeting here, and were followed by Mr. S. Nimpenny, who strongly urged young men to take their part in the approaching struggle.

GUYHIRNE AND WALSOKEN.—To test the value of the victory gained in the magistrate's court, two meetings have been arranged and held at these places—the scenes of the violent disturbances by Church defenders. The chairman announced for both meetings was George Dawbarn, Esq., J.P., and the lecturer the Rev. J. H. Lummis. The subject of the Guyhirne lecture was, "Is the Church of England worth preserving?"—a question to which, by the way, the vicar of the parish replied in a leaflet he largely circulated before the meeting—unique even in Church literature. The meeting was orderly, but enthusiastic. At Walsoken, where the subject of the lecture was "State-Church Abuses, and how to heal them," the meeting was far more numerous and even more enthusiastic than that of Guyhirne. Allusions to the success of Lord Harrowby's clause and to the "Priest in Absolution," made a strong impresion, which, although attended by many Churchmen and Church Defenders, was very orderly, and unanimous in according a vote of thanks to the lecturer.

TILNEY ST. LAWRENCE.—Here, also, a lecture has been delivered by Mr. Lummis, which was well received. Requests from the neighbourhood for "more light" have been received.

The Rev. T. Lloyd has held successful and generally well-attended meetings at Haslingfield, Toft, Dry Drayton, and Harston.

Mr. M'Laren's Church Rates Abolition (Scotland) Bill is down for second reading in the House of Commons to-morrow, and will be opposed by the Government.

Here is comfort for those who are alarmed at the rapid progress of Romanism in England:—"Since the beginning of the present century the aggregate increase of Protestants has been at the rate of 120 per cent., while the Roman Catholics have increased only at the rate of 28 per cent."

THE CHURCH ASSOCIATION.—At a meeting of the Council of the Church Association, held on Friday, it was decided to hold an anti-confessional meeting in Exeter Hall on the evening of Friday, the 20th inst. The Chairman of the Association will preside.

It seems that the submission of Mr. Ridsdale, of Folkestone, to the law, as prescribed by the Primate, has been followed by an important secession from his congregation. Three sisters, who were his chief supporters, who gave him an altar and subscribed 500*l.* towards his parsonage and schools, have just gone over to the Church of Rome.

A BISHOP'S REBUKE.—The Bishop of Lincoln has written to one of his diocesan clergy severely rebuking him for forwarding a petition in favour of unfermented wine at the Holy Communion. The bishop says that in their present frame of mind the petitioners are not fit to receive the Sacrament at all, as in their Pharisaic self-conceit they set up their private opinions against the universal practice of 1,800 years and against public opinion.

THEOLOGICAL HALLS AT THE UNIVERSITIES.—A meeting of the leading members of the Evangelical party was held last week at Lord Harrowby's house, to put into a definite shape a plan which has been long incubating for the establishment of theological halls "of a strictly Evangelical character" in connection with the Universities of Oxford and Cambridge, and which are to be respectively called after the reformers Wycliffe and Ridley. A house known as Laleham has been secured at Oxford, and two acres of land have been purchased at Nuneham, in Cambridge. The council of the Oxford Hall has appointed the Rev. R. B. Girdlestone, M.A., of Christ Church, as the first principal of Wycliffe Hall. Lectures for graduates will be given on Biblical subjects and on Christian evidences next term; but Wycliffe Hall cannot be opened for residents until after Christmas at the earliest.

MORE RITUALIST PROSECUTIONS.—We learn that, in apparent contradiction to the pacific policy advocated recently by the president of the Church Association at their annual meeting, and urged upon the members of the society by some of their most influential supporters, it has been decided to commence prosecutions in the following cases as soon as the preliminaries can be arranged:—All Saints', Clifton—Rev. R. W. Randall; St. Andrew's, Wolverhampton—Rev. C. Bodington; All Hallows', Southwark—Rev. G. W. Berkeley; St. Alban's, Holborn—Rev. A. H. Mackonochie. Also it has been decided to appeal to the higher courts against the judgment of the Court of Queen's Bench which has been lately given in favour of the Rev. T. Pelham Dale, rector of St. Vedast's. It would seem, therefore, that much unhappy strife is still in store for the Church of England, unless the bishops intervene in the cause of peace.—*Church Times.* [We doubt the truth of this report. At all events the appeal in the St. Vedast case has been withdrawn.]

THE FRENCH GOVERNMENT AND THE ROMAN QUESTION.—Telegraphing on Sunday, the Roman correspondent of the *Daily News* says:—"Baron Baude has had an interview with Cardinal Simeoni, after which important despatches were sent to Paris and Vienna. According to Baron Baude, Marshal MacMahon considers a war with Italy for the restoration of the temporal power to be an impossibility. The Marshal desires it to be understood at the Vatican that the Roman Question can never be solved by the sword. Baron Baude further gave expression to three wishes in the name of Marshal MacMahon: first, that the Holy See should make every effort to prevent Austria from engaging in the Eastern war; second, that the Curia should have it known at Berlin that France would gladly see re-established between herself and Prussia the cordial relations that subsisted before 1870; third, that the Vatican should come to a favourable understanding with Russia with regard to the Catholic Poles." A telegram from Berlin says:—"The anxiety occasioned by the Ultramontane proclivities of the French Cabinet are aggravated by the Pope's illness."

THE VICAR OF SELBY AND THE PUBLICANS.—On Sunday evening the Rev. Canon Harper repeated at Selby Abbey the sermon delivered in York Minster on Matt. xi. 18. In the course of the sermon, the rev. canon said it was his pure conviction that wines and all food were amongst the brightest and best of God's bounties to His creature man, and that their use, so far from being unmanly, made the man who could not rightly enjoy them so much the less the man. Brewers and vintners, licensed victuallers and publicans—all the various members of the feeding and drinking trades—these were the people who, above all others, should be most frequent at church, most regular at communion, most in alliance with, and to be relied upon by, the clergy, and the most ready to open their large rooms for meetings and associations to promote the mental, moral, and spiritual good of mankind. The spirit of the body was the Lord's, and the Bible and beer taken rightly were the Lord's too. The beer would not do without the Bible, and the Bible would not do fully and perfectly without the beer. Consequent upon this expression of opinion a memorial has been addressed to the Vicar of Selby by the victuallers and publicans in the parish of Selby, declaring to the clergy that their smoke-rooms and other public rooms shall be at all times open to them, and that they will at all times welcome their visits as the visits of friends. Thirty signatures were appended.—*Sheffield Independent.*

A DISSENTING FUNERAL IN A CHURCHYARD.—The *Western Times* of last Friday reports that at Ashton, on the previous Saturday evening, were buried in the parish churchyard the remains of

Mrs. Mary Townsend, the wife of a parishioner, and a member of the Baptist congregation. It was desired to inter her without having the service of the Church read over her coffin by the parish clergyman. The funeral proceedings were conducted by Mr. Surridge, of Bridford Mills, who is an occasional Nonconformist preacher. The time chosen was the evening, in order to secure the attendance of a number of young men, who form a choir. The mourners and friends assembled at the house of the husband of the deceased, where they sang "Safe in the arms of Jesus," one of Sankey's hymns. A procession was then formed, and the corpse borne to the entrance of the churchyard. The sexton was asked to bring out the "forms" used to rest the coffin on while service is proceeding. The sexton at first declined to bring them out, but changed his mind and supplied them. While the coffin rested on the forms, the young men led the singing of another of Sankey's hymns, "Who are these beside the chilly wave?" Mr. Surridge read select passages of Scripture from the New Testament, and recited a short prayer. The corpse was then borne into the churchyard and laid in the grave. In the yard not a word was uttered. The assembly retired beyond the gates, and united in singing another of Sankey's sacred songs, "When He cometh," thus closing the proceedings.

THE RIDSDALE JUDGMENT.—The following document is, the *Pall Mall Gazette* is informed, being circulated for signature among High-Churchmen by an influential member of the House of Commons:—"1. Having considered the judgment delivered by the Judicial Committee in the case of Ridsdale *v.* Clifton, although we are unable to concur in the whole of the reasoning which it contains, yet we find in it some grounds of satisfaction in so far as it (*a*) allows the Eastward position of the celebrant; (*b*) confirms the principle of a distinctive eucharistic dress; (*c*) recognises the full right of the Church of England to the legitimate use of religious art in her churches. 2. Seeing that successive judgments have left members of the Church of England free to hold and teach her entire doctrine, we advisedly recommend submission to the discretion of the ordinary in regard to the points of ritual touched by the late judgment, and we regard such submission as best calculated to promote the entire constitutional freedom of the Church. 3. We believe that the ultimate solution of our present difficulties will be found in the exercise by the Church of her legitimate right to deal with ceremonial, through Convocation, with consent of Parliament."

THE CARDIGANSHIRE EVICTION.—On the eve of Mr. Thomas's departure from home, owing to the recent breakdown of his health, in consequence of incessant labours for many years in connection with his three congregations and his schools, and especially of the recent severe and unexampled trials he and his Llynrhydowen congregation have been obliged to pass through, a public meeting was recently held at Llandyssul, convened after a short notice, but very numerously attended, to express in a public manner the sympathy of his friends and neighbours with him and his family in their present troubles. The meeting was most enthusiastic, and represented not only Mr. Thomas's own congregations, but also all the Nonconformist denominations of the town and neighbourhood. Great regret was expressed by the various speakers that Mr. Thomas's medical advisers had found it necessary to insist upon his at once relinquishing all work, and going away for a long holiday, as the only chance of his restoration to health. The following resolution was very cordially adopted:—"That this meeting sympathises with the Rev. William Thomas, M.A., in his present affliction, and hopes that his intended journey, under the blessing of God, will be the means of restoring him to his usual health and vigour." The Rev. T. James, M.A., read a letter from Mr. Thomas, expressing profound gratitude for the sympathy of his friends, referring to his amicable relations with his fellow ministers of different denominations, and to his active interest in political matters, which was the head and front of his offence in the eyes of his persecutors. The Rev. J. P. Phillips moved, "That this meeting acknowledges Mr. Thomas's valuable services in behalf of education and in other respects to the town and neighbourhood of Llandyssul, and especially his services to the Liberal cause in the parish and county, and earnestly wishes to see him soon back again, active in his usual spheres of labour." The Rev. John Davies (Llandyssul) seconded the resolution, which was supported by the various ministers and laymen, and carried with great unanimity.

CONVOCATION AND THE NEW RUBRIC.—Some hours were spent by the Lower House of Convocation on Thursday in discussing the vestments question. A resolution was proposed by Lord Alwyne Compton, and gave rise to a protracted discussion, in the course of which Canon Walsham How said that supposing the Bishop of London's bill allowing the creation of rubrics and canons by simply an order in Council were accepted, the way to bring this new rubric into operation would be open at once. He therefore advised the House to lay down the lines for a future settlement. The Dean of Westminster said that at present there was no allusion within the four corners of the Prayer-book to any vestment except the rochet, and it would be a matter of great regret if now, in the nineteenth century, they were to introduce the names of obscure vestments, for nobody really knew what they are. Other churches, the American Church in her Prayer-book, the Church of Scotland in her Directory, had got along very well without any directions about the dresses of their ministers, and so had the Church of England for 300 years, and it would be indecent and unbecoming to do anything now that would have the effect of marring our grand and majestic Prayer-book. Whatever might be the fate of the motion before the House, he for one sincerely hoped that it would never become the law of the land or the law of the Church. The previous question was rejected by 55 to 22 votes, and eventually the following was adopted as the new rubric by 41 to 5 votes—the word "vestment" being omitted:—

In saying any public prayers or ministering the sacraments and other rites of the Church, the minister shall wear a surplice with a stole or scarf and the hood of his degree, and in preaching he shall wear a surplice with a stole or scarf and the hood of his degree, or, if he think fit, a gown with hood and scarf. Nevertheless, it shall be lawful for him that ministereth in the Holy Communion to use, with the surplice, stole and cope, provided always that such cope shall not be introduced into any church other than a cathedral or collegiate church without the consent of the bishop.

The *Daily Express* says it is reported that the Earl of Carrick has left the Church of Ireland, and gone over to the Plymouth Brethren. Lord Carrick was an active member of the deputation of the Irish Church to this country on the occasion of its disestablishment.

THE REV. DR. BROWN ON RITUALISM AND THE PRESENT CRISIS.—The Rev. Dr. Morton Brown, of Cheltenham, speaking at the reopening of the Congregational Chapel at Drybrook, Forest of Dean, and the recognition of the Rev. G. Robinson, late of Berkeley, on Tuesday night, after referring to various topics, alluded to the Ritualistic tendencies of the age, and regretted that the vicar of Holy Trinity, Mr. Barker, was not present, having left earlier in the meeting. He also regretted, whether right or wrong, that they were coming to a very serious time in connection with spiritual truth as it was in Jesus, and he did not hesitate to say that the separation of Church and State would take place. He did not know when it would take place, or whether it would be in his time, but he rejoiced in the thought, and he would tell them why. He should not have hesitated to say in the presence of Mr. Barker that he had had tempting offers to go into the Church of England, and during the late Earl Fitzhardinge's lifetime his lordship said to him one day, "I have a living with 900*l.* a-year, and I will give it you if you will accept it, but I give it with a prospect of getting you into a deanery." To this he said, "My Lord, I have the Bible, and a conscience, and I cannot accept your offer." He believed there would be the separation between the Church and the State, because the Church of Christ was a spiritual body, and it would be the best day for the Church of England when that separation took place. When, however, it did take place the Ritualists would come out and form a church for themselves and develop their Popery. The Roman Catholics might stand a little back from them for a time, because the Ritualists could not swallow the infallibility of the Pope. But he believed that that document—which was modern—must be withdrawn, and when that took place Popery would take into its arms the Ritualists of this country, and he asked them, who were to fight them and stand up for the truth? The Evangelicals were too few, and hence too feeble, and therefore they would have to come to the Independents, Baptists, Wesleyans, and other Nonconformist bodies for help, and hold Christ as their head. And He would say, let us be as one—let us join as one army under Christ to meet the foe, and instead of Protestantism let us have "Christ and the truth." There was a battle to be fought. The doctor alluded to the recent publication, "The Priest in Absolution," and said that he had read the book, and had never read anything more obscene—more terrible, or anything more calculated to suggest wrong to young hearts in his life; and this was to be read by the priest! Were those, he asked, the men to teach the coming generation? Were they to get into power in England? He knew that it was said on the Continent that England was becoming Popish. It was a fact that some of the rich of this country and America had sent their treasures to the Pope, and he deplored it. In conclusion, Dr. Brown said:—"Let the Church of Christ arise and proclaim the Bible, the whole Bible, which is the old religion of the Protestants; let us be as one man, and let us all feel charity; let us all strive to be one in heart and one in hand, and may God speed the desire, and bless even the work of your hands at this place." (Applause.)

Miss Olive Harcourt, daughter of the Rev. James Harcourt, Baptist minister, of Great Berkhampstead, has been presented with the Gilchrist scholarship by the examiners of the London University for the Education of Women, entitling her to residence for three years at Girton College, Cambridge.

EDUCATION IN INDIA.—That native students are not only acquiring a mastery of correct expression, but of accurate English historical knowledge, is shown by the following extract from an essay on Cromwell, by a Baboo, which appears in the Allahabad *Pioneer*:—"Oliver Cromwell was a very stern man. He destroyed Charles 1. by repeated beheadals. After this he was never seen to smile, but was frequently heard pensively to murmur, 'If I had only served my God as I have served my king, He would not have deserted me in my old age."—*World*.

Religious and Denominational News.

The *Record* states that the special contributions towards paying off the deficiency of 14,000*l.* in the Church Missionary Society's funds last year, already amount to 7,000*l.*

The REV. E. E. JENKINS, an American missionary in India, says—"Thirty years ago no respectable Hindu family would have permitted a daughter of the house even to approach the mission premises. As for allowing a missionary to be her instructor, it was simply an impossible supposition. But the other day one hundred and thirteen caste girls were brought into the mission-house to see me, and to be examined in the New Testament, fourteen of them young Brahmin ladies, and this in a comparatively isolated town, remote from the swell of the great changes that are sweeping the Presidency cities."

CHRIST CHURCH, WESTMINSTER-BRIDGE-ROAD.—The anniversary "floral festival" in connection with this church was held there last Tuesday evening, under the presidency of Mr. G. Williams. As is generally well known, the new church was erected a short time back for the congregation of Surrey Chapel in the Blackfriars-road, where for many years the annual festival was held. There was a large congregation present, and as usual at these *réunions* the pulpit and other advantageous points were decorated with flowers, which added much to the attractions of the interior. The Rev. Newman Hall explained that on July 4 last year they were enabled to open the church for worship, and since then they had had good congregations. Referring to the work carried on in connection with it, he said that from eight o'clock till ten every night their missionaries preached in the open air to those who were either unable or unwilling to enter the sacred edifice, and various other organisations for the welfare of the poorer classes in the neighbourhood were in full operation. In point of fact, the structure they had built represented a hive of working bees, and he was thankful to say that God was blessing the work. There were still some heavy liabilities on the building fund, for the discharge of which he earnestly appealed for additional help. Addresses were subsequently delivered by clergymen and others, and in the course of the evening the choir of the church gave some selections from sacred compositions.

PAN-PRESBYTERIAN COUNCIL.—The General Presbyterian Council was opened on Tuesday in Edinburgh, when Divine service was conducted in St. Giles's Cathedral. There was a crowded attendance. The Rev. Dr. Flin, Professor of Divinity in the University of Edinburgh, preached a sermon on unity, choosing for his text John xvii. 20. In the evening there was a public reception of the delegates by the citizens of Edinburgh in the Museum of Science and Art. Upwards of 4,000 persons were present. The Lord Provost presided, and at an early stage of the proceedings the foreign delegates were presented to his lordship. They then proceeded to the lecture-hall, where an address of welcome was given by Lord Balfour of Burleigh. The Rev. Dr. Adams (New York), the Rev. Dr. Plummer (South Carolina), M. Theodore Monod, Dr. Pressensé, and others replied. The council commenced the real business of the meeting in the Free Assembly Hall, Edinburgh, on Friday morning, Dr. Stuart Robinson (Louisville) presiding. Professor Schaff, of New York, opened with an address on the subject of "the Harmony of the Reformed Confessions." He said these confessions might be divided into three classes:—"First, the anti-Calvinistic; second, the Calvinistic; and third the post-Calvinistic. The first was merely preparatory, and was more of a local than doctrinal kind; the second, which was formed in the middle of the sixteenth century, was directed against Romanism; and the third, formed in the seventeenth century, bore reference to internal conflicts on the principle of Divine inspiration and absolute sovereignty of the word of God over that of man. After short addresses from Professor Godet, Neufchatel; Dr. Mitchell, St. Andrews; Principal Brown, Aberdeen; and Professor Candlish, Glasgow, Dr. Marshall Lang, Glasgow, said that they should avoid a continual and restless "nagging" of this matter. It behoved them to remember that there was a danger of complications. There was that question as to the authority and place of the Bible, and behind that there was the whole question touching on the supernatural. Mr. Taylor Innes, Edinburgh, moved that the council appoint a committee with instructions to prepare a report to be read before the next general council in reference to the creeds and confessions and the formulas of subscription of the different churches. Principal Tulloch, St. Andrews, seconded the motion, which was agreed to. Professor Cairns, Edinburgh, read a paper on the "General Principles of Presbyterianism"; Dr. A. A. Hodge a paper on the "Relation of Presbyterianism to the Wants and Tendencies of the Day"; Dr. Stuart Robinson a paper on "Churchliness of Calvinism," and Dr. M. Prime on the "Influence of Presbyterianism in the United States." A statistical sketch of Presbyterian Churches was presented, and a general discussion then ensued on the several papers. In the evening another meeting of the council was held, Lord Moncrieff in the chair, when addresses were delivered by the chairman, Dr. Ormeston, Dr. Hoge (Richmond), Dr. D. Fraser, and others, on the simplicity and Scriptural character of Presbyterianism, its expansiveness, and adaptation, and its friendly aspect to other Evangelical churches.

DEVON AND WESTERN ASSOCIATION OF BAPTIST CHURCHES.—The triennial meeting of this association was held towards the close of June at Torquay. There were in attendance about 150 ministers and delegates, and the Rev. J. T. Brown, of Northampton, President of the Baptist Union, and the Rev. S. H. Booth, secretary, were also present, and took part in the meetings. On Monday evening, June 25, the first meeting was held; a sermon to the young being preached by the Rev. J. Cave, of Kingsbridge. Next morning the Rev. A. Braine, of Chard, preached a sermon, and there was a devotional meeting, after which the Rev. J. Aldis, the new chairman, delivered a very weighty address on Evangelisation. A conference on evangelistic work succeeded, in which the following ministers took part:—The Rev. W. E. Foote, the Rev. F. Metcalf, the Rev. J. Betts, and the Rev. D. Cork. The tendency of most of the speeches was in the direction of encouragement in the work, and the necessity which now exists for local preachers to strive their utmost to attain the greatest possible fulness for it, so as to reach all classes. In the afternoon the letters were read; the burden of by far the majority was an expression of hearty thanksgiving to God for mercy received during the past year. In the evening meeting the secretaries (the Rev. G. W. Humphreys, B.A., of Wellington; the Rev. E. Edwards, of Torquay; and the Rev. J. Bailey, finance secretary) delivered their reports, after which three addresses were delivered by the Rev. Benwell Bird, of Mutley, Plymouth; the Rev. W. F. Gooch, of Falmouth; and the Rev. J. Tetley, of Taunton. Mr. Bird expressed his pleasure at the tone of thankfulness and hopefulness which pervaded the meetings and reports from the churches and districts where the evangelists laboured. At the business meeting on Wednesday the Rev. W. E. Foote read the report, which contained some encouraging statistics. In 1850 there were fifty-four churches, with a membership of 3,718, and children under instruction 3,700. In 1874 there were sixty-eight churches, with a membership of 6,227, or nearly double that of 1850, and 11,542 children under instruction, or nearly fourfold that of 1850. Again, in 1850 there were only forty-four stations belonging to the churches of the association; in 1874 there were ninety-five. Resolutions were moved, and carried unanimously, on the Burials Question, in commendation of Lord Granville's recent action in the House of Lords; on the disestablishment question; expressing sympathy with the Baptist Total Abstinence Society; and tendering an expression of thanks to Mr. Gladstone for his recent action in regard to the Eastern Question. There were also two motions having reference to the education of the young; one was in favour of their being religiously trained, and the other showing the necessity of watching the working of Lord Sandon's recent Act. The meeting then adjourned to the chapel to hear a sermon delivered by the Rev. J. T. Brown. In the evening the Rev. G. W. Humphreys, B.A., of Wellington, preached the Association sermon, and the series of meetings closed with the observance of the Lord's Supper.

TESTIMONIAL TO THE REV. PAXTON HOOD.—A meeting was held in Offord-road Schoolroom, London, on the evening of July 3, for the purpose of bidding farewell to the Rev. Paxton Hood, who has accepted an invitation to the pastorate of Cavendish Chapel, Manchester. The room was tastefully decorated, and a large number assembled to express their affection for Mr. Hood, and to speed him with their good wishes to his new sphere of labour. The chair was taken by Mr. B. Clarke. After a hymn had been sung out of a new volume of Mr. Hood's poetry, with copies of which the company was supplied, and prayers offered, letters were read from various gentlemen who wrote expressing their regret at being unable to be present, and their high esteem for the late pastor of Offord-road Church, including the Revs. Dr. Allon, E. White, G. S. Drew (vicar of Trinity, Lambeth), and A. M'Arthur, Esq. Mr. White's letter was as witty as it was kindly, and in it the writer prayed, "May the ever youthful Paxton Hood have a good entering in into Cavendish." An address followed from the Rev. Mark Wilks, who referred to the former pastor of Offord-road, Mr. Pulsford, and the work in Edinburgh which he had done since leaving London, prophesying that similar results would attend Mr. Hood's removal to Manchester. His fresh thoughts would come to the people there as inspirations. He was going to labour in one of the large centres of material civilisation, if not of "sweetness and light." They sent him forth testifying that he had faithfully honoured the sacred trust which they had put into his hands. He prayed God that this removal might prove the best thing which could have happened for Mr. Hood. The Rev. Dr. Parker was the next speaker, who humorously remarked that if he had not known Manchester he should have thought from the letters and the speeches that they were about to send a missionary to one of the most benighted parts of the world. He had heard, for the first time in his life, that Manchester was not a centre of culture. However, he loved Mr. Hood, and believed he had a power to do a great work in either London or Manchester. Cavendish Chapel needed no commendation. It was a noble sanctuary. He believed that every man in the long run gets his due. And Mr. Hood was for the first time in his life entering upon a building that was worthy of him. He took upon himself all the blame and all the credit for suggesting to the Manchester people that there was a man in Offord-road who ought not to be there. Might Mr. Hood have, both in his church and at home, every pleasure which could truly bless his life! At the conclusion of Dr. Parker's speech, an interval was allowed for refreshments, tea and coffee being served round to the company. When the proceedings were resumed, the chairman remarked that they wanted to prove to the Manchester people how much they loved Mr. Hood. He should, therefore, call upon Mr. Messent to read the illuminated address to Mr. Hood which they proposed to present to him. The address, which was upon parchment and elegantly framed, was then read. It expressed in suitable terms the high esteem and warm affection entertained towards Mr. Hood by his late flock. A purse containing 100*l.* was next presented, a little girl performing the office. A handsome bouquet was also handed to Mrs. Hood. Mr. Hood, who was received with hearty cheers, said he could wish that some from Cavendish were there to see how warm were the hearts of his London friends. This change had come about by no seeking on his part. He loved London. London was the brain and breast of the whole earth. But Providence did not consult a man's likings. It was twenty years since he first came to Offord-road, and his ministry there, including the two periods into which it had been divided, extended over nearly ten years. He had very few painful memories in connection with the place. He felt thankful before God at seeing so many present to show their affection for him. All he could say now was, "Bless you, thank you, I love you, I don't mean to part from you, for relations which are spiritual go on from everlasting to everlasting." Mr. Hood, in conclusion, expressed the satisfaction which he had felt in having been allowed to preach so long in a pulpit which had been occupied by a man of such spiritual power as Mr. Pulsford, whose daughter was present that evening. The meeting was shortly afterwards brought to a close. —*English Independent.*

KENT CONGREGATIONAL ASSOCIATION.—The annual meetings of the Kent Congregational Association, after an interval of twenty-two years, have been again held at Dover, on the 3rd and 4th of July, and the members of the two churches in this town have had the pleasure of welcoming and entertaining the delegates from the churches of Kent. The first business of the session was connected with the Kent Union Society in Aid of the Aged Ministers, and Widows and Orphans of Deceased Ministers. The public proceedings were inaugurated by a sermon preached by the Rev. H. J. Bevis, of Ramsgate, in Russell-street Congregational Chapel, on Tuesday evening. There was a large congregation, and the sermon was listened to with rapt attention. On Wednesday there was an early morning prayer-meeting in Russell-street Chapel, after which the ministers and delegates assembled at Zion Chapel to transact the annual business. When this had been completed, the Rev. R. T. Verrall, B.A., advocated the claims of the Pastors' Retiring Fund, and the chairman, the Rev. T. Bartram, of Deal, delivered the annual address, the subject of which was "The Power of the Pulpit." During the last twenty years, he said, a mighty work had been done in extending the power of the pulpit. Many thousands of pounds had been spent in opening halls and institutes where multitudes received spiritual instruction. The conclusion, therefore, at which he arrived, was that pulpit power instead of diminishing was increasing. True, a great number of their distinguished men had passed away, but, thanks to the Great Head of the Church, others had come forward to take their places. In conclusion, he thought that although there was room for improvement, the pulpit was still a mighty power in the land, and it was being owned by God as an instrument that was continuing to powerfully aid in bringing about that time when all men shall call the Redeemer blessed. Discussion followed this address on the finance or confederation scheme, and a resolution, affirming the general principle of the scheme, and appointing delegates to the special conference at Derby in September, was adopted. The annual public meeting was held in Zion Chapel, on Wednesday evening, at seven o'clock, the treasurer of the Association presiding. There was a large congregation. The Chairman, Jas. Scrutton, Esq., in referring to the finances, stated that for the special work of the association, 430*l.* was raised in the year, 125*l.* more on behalf of evangelists, and 137*l.* in connection with the Home Missionary Society, this representing a total of 692*l.* as the results of the association's aggregate efforts. Was that sufficient? He thought not. Could they raise more? He thought they could. For instance, it appeared from the report of the London Missionary Society that the county of Kent contributed to that society 2,570*l.* in one year. He did not wish to see that amount reduced by one penny, but he thought that as that amount was cheerfully given, and felt to be no hardship, a larger amount than 692*l.* might be raised to extend the work in their own county. (Hear, hear.) The Rev. R. Tuck, B.A., Secretary, described some of the most interesting features of the report, which embraced some historical reminiscences since the association met at Dover, and he said that the society had three objects—namely, the fellowship of the churches, rendering aid to poorer churches, and the support of evangelists. The evangelists were supported as distinct from pastors, their work being devoted a good deal to visiting amongst the sick and poor in certain districts allotted to them. There were six of these scattered through the county, and there were eleven poor churches assisted. Another feature of the association's vocation was to express opinions on grave political matters. The Rev. A. Turner, of Ashford, next introduced the subject of the Debt Extinction Fund. He said the fund had also in its title the words Church Extension. A few years ago a great many of the churches in the county were in debt, but within five years 15,000*l.* had been paid off. It was thought desirable to extend the fund. During the time of its operation, other debts had been incurred, and it had become necessary to raise 4,000*l.* for a like object. Mr. Remington Mills had contributed 500*l.* towards that fund. Another gentleman had contributed 200*l.*, another 100*l.*, and another 50*l.* They were anxious to obtain additional subscriptions, so as to complete the 4,000*l.* during the next four years. The Rev. A. Gray Maitland, of Sydenham, spoke on Christian life in relation to Christian work. The Rev. W. H. Hill, of Faversham, gave an address on the book-hawking branch of evangelical work, and a large variety of statistics and illustrations, showing what had been done in that direction. The Rev. A. J. Palmer, of Folkestone, next gave a stirring address, and was followed by the Rev. J. H. Wilson, who sketched out the work of the Home Missionary Society in the county of Kent, and expressed a confident hope that with the new confederation of county associations they would do much greater things. The Rev. A. Hannay, after alluding briefly to the confederation of the congregation associations, urged the importance of that work as a means to meet the growing demands upon them owing to the special circumstances of the times:—

We see around us the revival of the sacerdotal pretensions of the clergy of the Church of England. (Hear, hear.) I have catholic feeling enough to recognise all diversities of thought amongst those who love the Lord Jesus Christ in sincerity. The sacerdotal idea that sets forth the clergy as being the only channel through which the blessings of salvation are to be conveyed to men is not only non-christian, it is anti-christian. (Hear, hear.) This sacerdotal idea is taken up by earnest men and it has honeycombed English society within the pale of the Established Church. Don't let us be in any doubt as to the progress of this sacerdotal idea. It has prepared quite a different class of men with whom we have to deal. And contemporaneously with the spread of this idea there is the collapse of the Erastian idea. That big thing which has filled England since the days of Henry VIII., this Erastian Establishment, which seems so bulky and large, it seems as though the substance were being scooped out of it entirely by agencies not only outside the Church, but by agencies within it. There was last night in London a meeting of a society which has secured the adhesion of 1,000 of the clergy, and they demand the disestablishment of the Church. (Hear, hear.) The whole structure is honeycombed, and when it is struck by the hammer of some great statesman or patriot it will fall in; it is hollow and evidently must fall in. (Hear, hear.) It is evident that in the lifetime of many of us here we shall have no Established Church in England. (Applause.) Proceeding with his remarks Mr. Hannay said it behoved Congregationalists to waken up to be prepared to deal with the altered state of things, and they had also to counteract the teaching of so-called scientists and philosophers. He was almost afraid to speak out all that he believed with regard to the state of opinion amongst the young and intelligent, but not very deeply thoughtful young men of the present day. They read the *Contemporary Review* and the *Nineteenth Century* and other organs of opinion, and their minds had been bewildered about questions which concern their faith in the foundations of things. He heard the other day a minister speak of one of their large churches being honeycombed with scepticism. There was, therefore, a grave look-out in the immediate future, the spiritual, ecclesiastical, intellectual, and social platforms were all undergoing a transition in one age, and they as a religious body had to prepare for this. He would say nothing of the duty of their proposed confederation of county associations, but their independent county associations, their iddividual churches, their individual ministers, congregations, deacons, and heads of families would have to tackle these problems each man for himself and cry to God for light to help in the solution of them. (Hear, hear.) He thought these topics might be made subjects of debate at church meetings, and more especial attention might be given to two subjects—the progress of the sacerdotal idea and the undermining of faith by the scientists. He could wish that there were more teaching and less preaching in the churches, that men of culture and ability would give themselves up to the work of evangelists, and by means of Sunday evening lectureships, week evening lectures and classes, train the people up in a robust and intelligent faith. (Hear, hear.) He was afraid that Christian people were at fault with regard to the way they trained their children; they taught "goody" to their children and in their families instead of dealing with their intellects. In this they must have a change. (Applause.) He thought they wanted some system of spiritual oversight of the churches which was not at present in existence.

(Applause.) The meeting concluded with the doxology.

At a dinner the other evening a pretty woman, very well dressed and with all the evidence of sense about her, distinguished herself as a specimen of the individuals who comprise the half of the world that does not know how the other half lives. American beef was being discussed, and her contribution to the discussion was the observation, "I can't see what the advantage of the low prices will be. If meat were only a penny a pound, I should not eat a morsel more than I do now."

Colleges and Schools.

MILTON MOUNT COLLEGE.

The sixth annual meeting of this institution, which is situated at Gravesend, for the education of the daughters of Independent ministers, was held on Tuesday, July 3, in the Memorial Hall, Henry Wright, Esq, J.P., in the chair. After some introductory remarks from the Chairman, the Rev. D. M. Jenkins read the report, which referred to the completion of the building by the addition of an ample playroom, which is to be made available as a gymnasium. During the past year, in addition to the work previously undertaken, three subjects had received special attention—physical education, instruction in cookery, and the training of elementary teachers. It was also stated that all the differences between the governors and the Rev. W. Guest having been arranged, the pupils have attended Divine worship in Milton Mount Congregational Church, since January last. A special subscription of 1,000*l.* for three years had been started and promised, so as to afford time for raising the ordinary subscription list to the needful amount. The statement of accounts showed that the annual receipts must be placed on a firmer basis if security was to be felt in this part of the work; 3,000*l.* a-year, in addition to the school fees, were absolutely necessary if the present number of pupils were retained. Mr. Thomas Scrutton, treasurer, presented the balance-sheet, which showed that, with 1,300*l.*, which could not be depended upon, the income had fallen short of the expenditure, which amounted to 5,325*l.* Friends acquainted with figures would see that although the college cost 23,000*l.*, which was as good as paid off, they were in a critical position so far as their annual expenditure was concerned. They would have to look the matter in the face, for there were only two ways open to them—to increase the annual subscriptions, or to reduce the number of pupils from 150 to 60 or 70. The new committee would have to look at this matter very seriously, for one gentleman now gave £1,200 a-year towards the maintenance of the college. The Rev. R. D. Wilson moved the first resolution, the adoption of the report, which he regarded as most satisfactory. He thought it was impossible to exaggerate the benefits the college was conferring upon the young girls beneath its roof. The resolution having been seconded by the Rev. W. Tarbotton, and carried, Dr. Kennedy expressed his great obligations to the institution, and his sense of the value of the services of Miss Hadland. A resolution in favour of the more liberal support of the college was moved by Mr. W. H. Wills, who enlarged upon the benefits it conferred on the daughters of their ministers. The chairman stated that there were 100 eligible young women who were simply waiting to be admitted, which showed how ill-advised it would be to allow the college to close its doors against one-half its present number of inmates. Mr. John Clapham seconded the resolution, which was also carried, and the proceedings closed with thanks to the chairman.

WESTERN COLLEGE, PLYMOUTH.

The annual meeting of the Western (Independent) College, Mannamead, was held in Union Chapel, Plymouth, on the 2nd. Mr. A. Hubbard presided, and several ministers and influential laymen were present. The Chairman, after referring to the condition and prospects of the college, said that at the recent anniversary of Spring-hill College the chairman (Mr. Dickenson) stated that in his opinion the system now carried out involved a great waste of power and money, and was otherwise bad in policy; and he recommended that an amalgamation should be made by some of the colleges. In relation to the Western College, he suggested that it should be united with the Bristol Institute. Several speakers endorsed the views of the chairman, and believed that six colleges could do the work that the twelve colleges and institutes did now. Dr. Newth, formerly one of the tutors of the Western College, remarked at the meeting of Hackney College that as long as their colleges were working separately they were without that help from co-operation that would result in a larger and better work for Christ and the Church. It was a large and difficult question, and when it came to be considered one feeling would pervade them all—that whatever was best in relation to this matter would be done, personal interests and feelings would be sacrificed for the glory of God in connection with these colleges. (Applause.) The Rev. C. Wilson, honorary secretary, read the report, which commenced by referring in terms of great congratulation to Professor Chapman's work as a theological tutor. The session opened with seventeen students. Two of them had been obliged to withdraw in consequence of ill-health, and several had accepted pastoral or missionary charges. The public services conducted by the students during the past year have been 805, of which 244 were gratuitous, and they were reported to have been heartily appreciated. The income for the year was about 1,398*l.* and the expenditure about the same, the amount now due to the treasurer being 56*l.* The more favourable financial condition of the college was largely due to a considerable increase in congregational collections, and this showed a greater readiness on the part of the churches to recognise their obligation to train for the service of the ministry thoroughly qualified men. The Rooker Scholarship of 20*l.* value has been awarded to Mr. F. J. Smith, who has obtained the largest number of marks by men of the first year. In conclusion, the committee very earnestly commend the work and interests of the college to the increased liberality and prayerful sympathy of the Congregational churches throughout the West of England. The Rev. C. Chapman then made a report of the theological work of the session, which embraced lectures on the theories of evolutions, the existence of God, and on preaching. The professor in closing his first annual report expressed his appreciation of the students' evident love of work, unvarying courtesy, and earnest Christian tone. The classical tutor (the Rev. F. E. Anthony) also presented a satisfactory report, and joined in the commendation of the students. The Rev. G. B. Johnson proposed the adoption of the report, making a feeling reference to the late Mr. Rooker and Professor Charlton. He also dwelt upon the evident earnestness of Professor Chapman to lay a good foundation in connection with the training of the students, and upon the excellent choice of the subjects dealt with during the course. He further said that he had not yet met with the college that had grace enough to take the first step of self-denial and secure a real amalgamation. It was a very difficult question, and he did not see how the Western College could be amalgamated with the Bristol Institute. (Hear, hear.) Mr. James Rooker, in seconding the motion, expressed his pleasure that the Rooker Scholarship had succeeded so well. The amalgamation of colleges would no doubt conduce to greater economy, but that could be too dearly earned. Mr. E. W. Thelly moved, and the Rev. W. Whitley seconded, a resolution commending the college to increased public support, and various votes of thanks followed. In responding to one of them, the Rev. J. G. Rogers, B.A., of Clapham, said that the time would come when Congregationalists would see that if they were to do their work in reference to the preparation for the Christian ministry they must do it in a systematic way, and not in the haphazard style in which it was done now. On the motion of the Rev. C. Wilson, seconded by the Rev. E. B. Hickman, Mr. Hubbard was thanked for services as chairman of the meeting and of the college. The Rev. J. G. Rogers then delivered an eloquent address of an hour's length to the students, towards the conclusion of which he said:—

They did not want fine essayists, speculative philosophers, or mere rhetoricians in the pulpit. But they did want men who would present the Gospel in such form that the learned and refined might feel its power, while the poor and unlettered are able to comprehend its meaning. They wanted true preachers to speak out of the depths of their own spiritual feeling, but also to speak with that point and power, which are the fruit of careful thought. There is a kind of intellectual preaching which simply dazzles and perplexes men, and from which they naturally prayed to be delivered. It indulged in subtle speculations that bewildered and mystified; it was dreamy and sentimental, or what people were pleased to call poetical, where it ought to be practical and pointed; or it polishes its sentences until their very life and strength were extracted from them; or it played with truth instead of setting it forth strongly and earnestly; beautifully cleverly, and to a certain class of minds attractively, but still without real profit. But there was intellectual preaching of a very different type, in which the full power of the mind is employed to expound or illustrate or enforce the truth of God; preaching which made men feel that they were in the grasp of one who was himself possessed by the truth which he believes, and who has good reason for the faith that was in him; preaching in which there might be keenness of argument, or beauty of diction, splendour of illustration, or force of appeal, in which fresh thought was garnished with all the art of the word-painter or sustained by all the eloquence of the true orator, but in which all was subordinate to the one great end of winning souls to God. They wanted such preaching more to-day than ever, and the demand would increase as the intellectual average of the nation rises. (Applause.)

With singing and prayer the meeting closed, and at Sherwell Chapel the Rev. J. G. Rogers preached the annual sermon.

Correspondence.

CONFERENCE AT GENEVA.

To the Editor of the Nonconformist.

DEAR SIR,—Will you kindly allow me to make a request through your columns? An International Conference on State Regulation of Vice will be held at Geneva in September next, from the 17th to the 22nd, which will be presided over by the Right Hon. J. Stansfeld, M.P., and at which papers will be read and speeches delivered by some of the foremost public men and most distinguished ladies of the day. The Congregationalist Committee for the Abolition of State Regulation of Vice wish to have one or more delegates at the conference, and if any of your readers who sympathise with the object of the committee are likely to be in Switzerland at that time, and would kindly act as delegates, I shall be glad to hear from them.

Yours truly,

J. P. GLADSTONE,

Hon. Sec. Congregational Committee

Holymoor House, near Chesterfield.

THE WAR.

BULGARIA.

A telegram from the Cesarewitch, under date Monday, announces that on Saturday General Gourko, with the cavalry and a mounted battery, surprised Tirnova, captured the Turkish camp and the baggage, forcing 3,000 Nizams, a battery of artillery, and several battalions of Redifs to withdraw to Osman Bazar. The inhabitants of Tirnova gave the Russians an enthusiastic reception. The infantry and artillery arrived at Tirnova on Monday.

Official despatches state that the Russian cavalry have reached Dranova, south of Tirnova. They have also marched eastward on the road towards Osman Bazar, on which line they have had a skirmish, and taken two officers and eighteen men prisoners. Prince Tcherkasski has been sent in all haste to Tirnova, and this time there will probably be no mistake about the organisation of the Bulgarian Provisional Government in the ancient capital of the Province. In each occupied town the Russians are completely reorganising the administration. Little regard will, it is thought, be shown to the renegade nobility. They will for the most part be sent out of the country; and many influential men who acted as agents of oppression for the Porte, and thus enjoyed ill-gotten gains to a large amount, will be severely dealt with by the new administration.

Russian men and material are constantly crossing the bridge at Simnitcha. The 89th and 13th Corps are already on the southern side, and some troops belonging to the other corps have also passed over from Bolgrad. Troops continually pass to the Dobrudscha *via* Galatz and Braila.

The capture of Biela is now officially confirmed. This place commands the bridge over the Jantra, and there appear to have been some obstinate engagements there, in which the Russians were repulsed, or at all events suffered greatly, many wounded Russians having been taken across the Danube to Bucharest. According to a telegram from Adrianople, the Russians were advancing by forced marches to Gabrova, their number being estimated at 90,000 men. They were short of artillery, and had both flanks exposed to the Ottoman forces from Shumla, Widdin, and Rustchuk. The Turks are preparing to make a desperate resistance at the Balkan passes. The Russian cavalry were pressing forward quickly to the Balkans.

Rustchuck has not been bombarded since Wednesday. During the last cannonade the Russian Consulate was entirely destroyed.

According to a telegram from Adrianople the taking of Rustchuk will not be a light task. Since the beginning of the year that fortress has become a vast system of batteries and redoubts, which will have to be taken one after another, probably for the most part by the bayonet after the guns have done their work. The fortified *enciente* is now nearly six miles in extent. The Russians will have this advantage, that their batteries on the north bank can co-operate with them in the attack on Rustchuk. It is thought that the Turkish commander in-chief may leave Rustchuk to its own resources after reinforcing its garrison to what may be thought an adequate strength.

From Constantinople it is stated that Raouf Pacha is to set out almost immediately to take the command of "the army of the Balkans." The Ottoman Minister of War, as well as the Commander-in-Chief, is at Shumla now, and from that camp it is reported that the fortification of the Balkans is begun by the construction of a line of works from Shumla to Yamboli.

It is believed that some 120,000 Russians are on the right bank of the Danube. Those who have crossed at Sistova are dependent for the supply of everything upon the single bridge, and attempts to cross at other points seem to have failed. As to the possibilities of the future the special correspondent of the *Daily News* remarks:—

The Grand Duke Nicholas will push forward towards the Balkans with the 8th and 9th Corps, and cross by Tirnova and the Slivno Pass. The 11th and 12th Corps are to be formed into another army under the direct command of the Czarewitch to act against Rustchuk, which place will be besieged and taken as soon as possible. The Russian forces will therefore be divided into three armies, that of General Zimmermann, comprising the 4th and 14th Corps coming through the Dobrudscha; that of the Grand Duke Nicholas, composed of the 8th and 9th Corps, crossing the Balkans; and that of the Czarewitch, comprising the 11th and 12th Corps, acting against Rustchuk, and probably also against Shumla. General Zimmermann will besiege Silistria or mask it, and pass on, as circumstances may dictate according to the turn the campaign may have taken when he reaches there. The operations thus are fairly commenced. It is impossible to foretell how much resistance the Turks are going to offer, but so far the indications are that they will be very weak, and that the campaign will be a very rapid one. Unless the Turks offer more resistance in the Balkans than on the Danube the Russians will be in Adrianople within a month, possibly before Silistria, Varna, Rustchuk, or Shumla have fallen. The possibility of a Russian column pushing so far forward with these fortresses in the rear is a question open to discussion, but I believe no doubt is entertained here that it can be done. The Russians have enough men to push one column forward, conduct two sieges, and invest one fortress at the same time. The campaign will, therefore, advance rapidly. It does not seem likely thus that it will be prolonged beyond September or October, although the Turks will probably refuse to make peace as long as a single fortress remains uncaptured.

Owing to an apprehension that their communica-

tions across the Danube may be interrupted, the Russians, before marching into Bulgaria, are forming war magazines on the southern bank of the river.

The Turkish navy does not appear to be doing much. A telegram from Simnitscha says:—

There can be no excuse for the behaviour of the Danube flotilla. At first one felt that they might be reserving themselves for the supreme moment of crossing, but the idea must now be abandoned, for the crossing is going on here before their eyes, and not a single ship comes in to dispute it. Not one solitary large ship sacrifices itself to explode the torpedoes. Not a fireship drifts down with the current. They display not only ignorance of modern devices, but even of those old ones which were practised by their forefathers. The only novelty used against them has been the torpedo, and they might themselves have numbers of them for the price of one of their Krupp guns, which have been of so little use to them.

Turkish men-of-war are cruising about the mouths of the Danube, seeking an entrance. One of them, in attempting to move the Russian torpedoes guarding the entrance of the Sulina mouth, ran aground, and has been abandoned.

THE WAR IN MONTENEGRO.

The special correspondent of the *Times*, telegraphing on the 8th from Cettinge (which capital, by the way, could hardly have been occupied by the Turks, or he would have mentioned it), denies the exaggerated reports relative to the Montenegrins. He says:—

No broken bands have crossed the frontier, for no bands have been broken. In no case have the Montenegrins been pursued by the Turks, nor have the wounded been moved, except from the hospitals at Ostrog and Danilograd to Cettinge when the Turks were crossing at Planitza. The Prince has never left the front since the campaign began, and the bearing of the whole people in face of such preponderating forces has been magnificent beyond description. There seems little probability of a serious attack at present, the bulk of the Turkish army being probably *en route* for Thessaly, and much more demoralised than the Montenegrins. The irregular force has been reduced from 15 000 to 4.000. The total Turkish losses will probably never be known. The estimate based on the *data* collected by competent foreign officials at Scutari puts the loss of the regulars in all the operations of the Bjelopalitze valley at 10,000 *hors de combat*, but including irregulars and deserters, I am confident it is nearly double that. Scutari reports state that there are about 4,000 wounded there. The Montenegrin loss in the campaign amounts to about 2,000 *hors de combat*, there being no illness whatever, and light wounds being disregarded. The surgeons at the hospitals report they find great difficulty in keeping the wounded from going back to the army before they are healed The Turks continue strengthening the fortifications around Podgoritza, but are removing artillery from there and from Spuz. The Turkish killed on the ground at the late battle of the Moratscha amounted to 1,100, the Montenegrin loss being about 200 killed and wounded.

Some Turkish steamers have been sent to Antivari to embark the forces under Suleiman Pasha, which are expected to proceed to Adrianople or Varna. Part of the force under Mehemet Ali is expected in Thessaly, where the symptoms of revolt are becoming most manifest, and where the local Turkish militia have disbanded, owing to their getting no pay.

OPERATIONS IN ARMENIA.

The information received from Asia shows that the statements transmitted to this country last week from Erzeroum somewhat exaggerated the extent of the advantages won by the Turks, and the losses inflicted on their enemy. Great mistakes had been made by the Russian commander, the result, it is understood, partly of the changes which the Grand Duke Michael made in the plans of General Loris Melikoff when he left Tiflis for Masra, and still more of the fact that when those changes were resolved on they were not carried out to all their legitimate consequences. The Russians have not lost their hold on Kars; the left wing of the Russian army, under General Tergukasoff, is in fighting condition, in communication with the main body, and is marching to relieve Bayazid; and the centre, under General Loris Melikoff, is preparing to make a forward movement against Mukhtar Pasha, who has prudently halted, and may soon be glad to get back to Zevin. According to a telegram from St. Petersburg, the retrograde movement of the Russian troops in Asia is in no way to be attributed to the rising in the Caucasus, which has been virtually repressed, but to the conviction acquired that the three columns operating in Armenia are too weak compared with the enemy's power of resistance, which has been underrated.

There are incessant storms in Armenia. The correspondent of the *Times* with the Turkish army telegraphs from Kirk Bunar on Friday as follows:—"Mukhtar Pasha, with his headquarters, is encamped within easy distance of Kars. No Russians are between us and that place. Captains M'Calmont and Trotter have to-day ridden into the fortress. Mushir Mustafa Pasha arrived in camp to-day to assume the command in Kars, bringing five battalions, three guns, and a few Circassians as reinforcements. The Turkish force at Kirk Bunar, which is twenty miles south-west of Kars, is now thirty battalions, three field, and one mountain battery, and 4000 cavalry, of which 500 are regulars. In Kars there are twenty-nine battalions, three field batteries, and one regiment of regular cavalry. There are only forty battalions of Russians on the northern side of the place, and they are reported as having moved all their heavy guns to Kurik Dhuna, on the road to Goomri, and as about to raise the siege. General Tergukassoff, with the Russian left wing, owing to the apathy of Faik Pasha, has escaped by cross-roads from Kara Kylyssa towards Bayazid. At Ardanusht, on June 28, a small Russian force of three battalions, one cavalry regiment, and one battery, attacked a force under Dedi Pasha of five volunteer battalions and dispersed them, the Russians falling back on Ardahan. The health of the Turks in this camp is good, and all are in excellent spirits, looking forward to meeting the Russians, whose movements betoken a sudden abandonment of operations in Armenia."

A later report is to the affect that Mukhtar Pasha would be obliged to engage the Russian force advancing in the Olti Valley before continuing his march to Kars. A large force of Russians has concentrated near Ardahan. Heavy Russian reinforcements were on their way for the Caucasus.

The Russians have been again repulsed before Batoum, and, according to Turkish accounts, were in full retreat.

The Turks are bombarding Chefkatil, south of Poti.

THE BRITISH FLEET AT BESIKA BAY.

In the House of Commons, on Friday, the Chancellor of the Exchequer said that the object with which the fleet had been sent to Besika Bay was that it should be at a convenient station. "The position of Besika Bay is a central one, which enables the admiral to communicate, if necessary, with Her Majesty's Ambassador at Constantinople, and with the British Government, and it is thought, therefore, to be a most convenient position for the fleet." In a subsequent statement the Chancellor of the Exchequer said he was sorry it should be supposed there was anything in his answer or in the course taken by the Government "which should be open to such an observation as the hon. baronet (Sir Wilfrid Lawson) made about alarming Europe by a step which might be taken as a hint, or a warning, or a threat by either of the parties to the war. That, it appears to me, is a very unnecessary construction to put upon the course we have adopted" The Chancellor of the Exchequer proceeded to say that the policy of the Government has been fully discussed, that despatches which set it forth distinctly have been published, and that the Government has stated unreservedly what it considers to be the interest of the country, and what, in its opinion, are the proper conditions of neutrality. This statement was in answer to some remarks of Sir Wilfrid Lawson, who thought the change of station unfortunate, inasmuch as it would be interpreted as a warning or a threat to Russia, and an indication that we were about to interfere in the present contest.

To the various ambassadors, according to a Vienna telegram, the British Government have stated that the object of sending the fleet to Besika Bay was the protection of British interests, and of the Christians in consequence of the events of the war.

At the Russian headquarters on the Danube we are told that the decision of our Cabinet "is regarded as tending to prolong the war, and has caused great irritation against the English Government. Considerable disquietude is also caused by the internal condition of France, whose influence was reckoned upon to prevent complications, and which is now engrossed in the elections." In Constantinople the news has been variously construed, as will be seen by the following extract from a despatch to the *Times*:—

Turkish opinion as to the arrival of the British Fleet at Besika Bay is much divided. The average popular view seems to be that England is pursuing a policy of desertion and selfish isolation, and has come merely to look after British interests, attracted by the news of the Russian passage of the Danube, and feeling that if the Ottoman Empire is tumbling to pieces she must secure her share of the spoil; that instead of helping her old ally, she raises unfounded pretensions to the Suez Canal, the Dardanelles of Egypt. This anti-English sentiment prompts an inclination to treat directly with Russia, as an open enemy, instead of through false friends. In other quarters the arrival of the fleet is regarded as at last a proof of English readiness to fight for Constantinople, and therefore of Turkish and British interests so far coinciding. It is even expected that England, with Austria, will resist Russia if she advances too far, or refuses to make peace after certain successes. In that case there are good reasons to believe that Greece would be ready to join the Anglo-Austrian alliance, as she fears Russia far more than Turkey, while hating both.

At a meeting of the Manchester Liberal Council on Thursday the following resolution was passed:—"That the Council views with anxiety and disapproval the return of the British fleet to Besika Bay as an act likely to be interpreted by Turkey as encouragement, and resented by Russia as a palpable threat; and considers that it indicates a disposition to depart from the strict neutrality between the belligerents which has been proclaimed by the advice of the Government, and sanctioned by the common consent of the country."

MISCELLANEOUS.

The Stafford House Committee have appointed four surgeons, Messrs. Attwood, Hume, Sandwith, and Edmunds, to proceed at once to the seat of war.

Arrangements are being made at Castle Hillbronn, near Salzburg, for an interview between the Emperor of Austria and the Emperor of Germany, which is to take place on the 15th inst.

It is believed in political circles in Berlin that Prince Louis de Battenburg—son of Prince Alexander of Hesse, and at present a lieutenant in the English navy—will become a candidate for the throne of Bulgaria.

General Klapka has gone to Vienna on a diplomatic mission. He is expected to return before the end of the month.

The Turkish Government is preparing a manifesto to the Bulgarians in reply to the Czar's proclamation.

The correspondent of the *Daily News* at Alexandria telegraphs that McKillop Pasha, Morice Bey, and Fedrigo Bey are organising a special force for the protection of the Suez Canal. Three Egyptian steamers have been stationed at Suez, Ismailia, and Port Said, and three gunboats are constantly afloat, under the orders of McKillop Pasha. On shore nine stations have been established, each having ten mounted police, under the command of Colonel Ward.

The Sultan has ordered all Ministers to give up their summer residences on the Bosphorus and reside in Stamboul.

From the Galician frontier the telegrams repeat that orders have been given for a hundred thousand more Russians to march into Roumania.

It is now said that the success of the Russian crossing at Simnitcha was due to the Turks having been deceived by the feints at Turn Magurelle, and that they had 20,000 men concentrated at Nikopolis to oppose the anticipated movement.

A number of Bosnian Christians have placed a petition in the hands of Bishop Strossmeyer in Croatia, praying the Emperor of Austria to occupy their country. The Turkish authorities in Bosnia have prohibited the circulation of the Austrian journals.

In his reply to the congratulatory telegram of the Governor-General of Moscow, the Emperor Alexander estimates the loss in crossing the Danube near Simnitza at 150 killed and 700 wounded.

The Turkish monitors which made a demonstration at Odessa and attempted to remove the torpedoes in the entrance to the harbour were driven away by the Russian guns before they could accomplish anything.

It is said that forty-five Turkish battalions, lately in Montenegro, are moving to the Greek frontier, but the Government has no positive information on the subject. In Epirus and Thessaly the Turkish frontier militia have struck for pay due since November, 1875. Many have returned home.

The Austrian Government have reopened Klek Harbour to Turkish provisioning columns.

Two Russian corps are moving into Roumania to form the reserve.

The Vienna *Presse* states that Prince Gortschakoff, in an interview with a distinguished statesman, mentioned that only the Servian question induced him to accompany the Czar to the seat of war, and that he would not return to St. Petersburg without the Czar. He had, he said, prevented Servian co-operation, although urgently offered, in order to avoid European complications. Prince Gortschakoff further stated that Russia had acted, since the commencement of the war, on two principles—first, to avoid all interference with the internal affairs of Roumania and Servia, and not to encourage them to warfare against Turkey; secondly, to decline so long as the war should last any intervention by the Powers, who at the conclusion of peace would have an opportunity of protecting all their interests. The Russians were, Prince Gortschakoff said, prepared for a greater power of resistance by Turkey than had hitherto been experienced. His only fear was that the Czar might personally expose himself too much to danger. He concluded:—"If we succeed in a decisive battle in the Bulgarian plains, our task will be completed in a short time. If the Turks retire into the Balkans, and I have reason to believe they will, then we shall have annoying delays because of their excellent positions for defence, and then will commence our difficulty in provisioning the army."

Lloyd's agent at Honolulu reports:—"The Bayan, Vsadnik, and Abeeck (Russian men-of-war) sailed from Honolulu on June 2 last. Supposed bound for the Persian Gulf."

Sir Arnold Kemball is with Ahmed Mukhtar Pasha.

The *Times* correspondent at Calcutta, in a telegram dated the 1st inst., which has been delayed in transmission, says that it seems now beyond all doubt that feelings of sympathy with the Turks are spreading rapidly among the Indian Mussulmans, and are growing daily more intense. Subscriptions are being opened in most large towns, and it is alleged that in some places women are coming forward and offering their jewels and ornaments in aid of the cause. Public prayers for the Sultan are offered up in the mosques in various parts of the country. Pamphlets and publications, coming chiefly from Mecca, are circulated among the Mohammedans, urging the union of Islam against Russia; but the correspondent says that, so far as he is aware, none of them contain anything disloyal to the British Government, or any hint of a enmity against Christian nations generally.

The Turkish hospital arrangements are bad. There are eighty-eight wounded in Rustchuk, and the English doctors are not allowed to attend them. All are packed off, with broken legs and arms, without being dressed, in a dreadful state, for Constantinople. Soldiers implore the English doctors to extract bullets; but they are helpless, as twenty-eight cases of medical stores sent by the Stafford

House Committee have been seized by the Turkish doctor-in-chief at Rustchuk, in spite of the protest of the English doctors.

A correspondent of the *Daily News* relates the following incident:—"At the moment when the Czar was sitting down to dinner there passed the funeral of a captain, who had been drowned in the crossing of the river. The Emperor immediately rose and followed it with his entire suite of 150 persons."

Correspondents at the seat of war sometimes clash. A writer in the *Times* says:—"The districts in Bulgaria occupied by the Russian troops were cleared of provisions by the Turks as they retired." One of the *Daily News* correspondents telegraphs—"Bulgaria thus far teems with supplies for the men and horses of the Russian Army. The Turks are destroying nothing in their retreat. The new harvest of hay and grain is very plentiful."

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday night.

The Parliamentary week has been ruffled by incidents arising out of the great pedestrian feat accomplished in the corridors of the House of Commons on Tuesday morning, the 3rd inst. When five gentlemen of the mental calibre of Mr. O'Donnell, Mr. Biggar, and Mr. Parnell succeed in keeping the House of Commons in session till seven o'clock on a summer morning, the conclusion is not too hastily arrived at that something must be done. Mr. Puleston, a member sitting on the Conservative side, who is not accustomed to take a prominent part in the business of the House, had been so far moved by the events of the week that he came forward prepared with a scheme to meet the difficulty. According to the rules of the House of Commons, though a man may only once move a motion for adjournment whilst the Speaker is in the chair, he may in committee move as many as he pleases. This rule was taken advantage of on Tuesday morning, Mr. O'Connor Power and Mr. Parnell moving as often as they returned after a division the alternative motion that "progress be reported," or that "the Chairman leave the chair." Mr. Puleston's scheme was designed rather to meet a special case. He wished to have the regulations in committee and in a full House assimilated on this particular head, and so to preclude individual members from more than once in a sitting moving the adjournment, either of a committee or the House.

As a compromise in a difficult case, and as refraining from outraging the spirit of the rules of the House, it might have been thought that Mr. Puleston's resolution would have been welcomed. It would not have done much, except in the direction of limiting the powers of obstructives. In the case of the Home Rulers being united in obstruction to a particular measure it will be seen that such a course as that suggested by Mr. Puleston would not have had any practical effect. If there were forty, or even seventeen, members determined to stop business in committee they might bring about forty or seventeen divisions, and the latter number, we know, is sufficient to keep the House till seven o'clock in the morning. But in the case of five or six members—and it frequently happens that these desperate resistances are made by from five to eight men—the end would have been visible, and it would have been merely a question of an hour or two, when the opposition would have been overcome. No possible danger could have accrued to liberty of debate, or to legitimate opposition to a Ministry. For, as the rule applies, the obstruction might have begun *de novo* after a particular vote had been agreed to, and opposition might have been renewed with every fresh vote submitted. Of course, it is not likely that, where a great principle was at stake, only five men would have been found to oppose the Government, and if there were more than five—say a score—the obstruction would be as effective as it is under existing arrangements. In fact, the chief objection to Mr. Puleston's resolution is that it does not go far enough. It was thought that a Government which particularly relish half-measures would have jumped at this moderate proposal, and would have lent to it the weight of their support. That such was their intention, or that at least that they were prepared to move a reference of the subject to a select committee, was known to be a fact on Wednesday. In the course of Thursday, however, an intimation was received of the intention of certain private members to oppose anything like a limitation of the privileges of private members, and, fearful of standing between two fires, having the Home-Rulers on one side and the Parliamentary purists on the other, the Government effected a strategic retreat, and have left the matter to stand over till next session.

The obstructive influence throughout the week, over and above the irrepressible Irish members, has been due to Mr. Whalley. That hon. gentleman has, not altogether without reason, been elevated to such a state of exultation consequent upon the popular voice coming round to his side on the question of priestly machinations in the Church of England, that he narrowly ran the risk of passing Sunday in the custody of the Sergeant-at-Arms. It is a long time since a member came so perilously near being handed over to the Sergeant-at-Arms as Mr. Whalley did on Thursday. In the course of as many minutes Mr. Whalley was on his feet ten times, occasionally disputing precedence with the Speaker. This encounter at length grew so serious, that the Speaker informed Mr. Whalley that unless he were prepared to bow to the ruling of the chair he should have to submit his conduct to the House. Had such a course been taken, and had Mr. Whalley refused not only to apologise, but to undertake that there should be no repetition of the conduct complained of, he would inevitably have been handed over to the Sergeant-at-Arms.

Oddly enough, this is a species of martyrdom for which Mr. Whalley hungers and thirsts. He makes it now a matter of personal complaint that the Speaker should have adroitly turned aside from the precipice on which both were struggling, and, by the undramatic but effective means of calling on the next member who had business on the paper, should have avoided a catastrophe. When the Speaker warned Mr. Whalley, the hon. gentleman answered sadly but firmly, "Well, sir, I must leave you to take such course as you think proper." He was prepared to be straightway marched off if necessary, and so much the better, with manacles on his wrists. But instead of following up his threat the Speaker called upon Mr. E. Jenkins, who promptly addressed the House, and thus Mr. Whalley, to his great disappointment, was shunted. But when a man has set his mind on the crown of martyrdom he is pretty sure to gain it, and there is yet a month of the session, during which Mr. Whalley may, and most certainly will, endeavour to get himself thrust into that durance vile where, in other days, defenders of the Protestant faith have languished.

In spite of these episodes the House really has made progress with business during the week. The Army Estimates are through. The Navy Estimates are all disposed of except the vote which involves discussion on the Inflexible, and on the site for the new Naval College. What else remains to be done may or may not be dealt with according as time and opportunity present themselves. The lion of the Burials Bill has been removed from the path by the refusal of Mr. Russell Gurney, not unnaturally or unexpectedly under the circumstances, to give up the day he had obtained for the discussion on the Turkish Loan, in order that Mr. Osborne Morgan might move his resolution.

To-night the uneasiness in the public mind, and the lack of faith in Her Majesty's Ministers, were evidenced by a series of alarmist questions put with reference to rumoured intervention. The Chancellor of the Exchequer, taking a wise course, met these questions at once, and, declining to avail himself of the privilage of delay conveyed by notices for to-morrow, forthwith answered the questions. His declaration as to the Vienna *canard* that Mr. Layard had informed the Sultan, which pretended that England might presently have to occupy Constantinople, was received with loud cheers from the Opposition benches.

After this there was the usual series of questions and notices relating to the "Priest in Absolution." The Secretary of the Admiralty being questioned as to the statement in *Mayfair*, that two chaplains in the fleet, now in active service, were members of the Holy Cross Society, intimated that in the eyes of the Admiralty such an association did not disqualify clergymen from continuing to minister to the spiritual wants of British seamen. Mr. Hussey Vivian gave notice of a motion on the same subject, which is likely, if he can find a day for it (which is *not* likely) to lead to a serious debate. The way to Supply was barred by a series of motions, none of which was fortunate enough to obtain a large audience. Mr. Courtney, protesting against the South Africa Bill, won a substantial victory for the Government, whose policy was on a division approved by an overwhelming majority.

A gentleman entered a bachelor's room, and, looking around, said: "Very snug." "Yes," answered the bachelor, "Rather too snug. But I suppose, if I had had a better half, I might have had better quarters."

ON "SUPERNATURAL RELIGION"—VOLUME THIRD.

II.

Let us now look at the form in which our author states the evidence of Irenæus and detracts from its importance. No distinct reference to the Acts "occurs (he says) in the writings of the Fathers before one by Irenæus about the end of the second century." (p. 2.) "Supposing that the use of the Acts be held to be thus indicated [in the Epistle of the churches of Vienne and Lyons of which Irenæus was bishop] what does this prove? Merely that the Acts of the Aposties were in existence in the year 177-178, when the Epistle was written. No light whatever would thus be thrown upon the question of its authorship; and neither its credibility nor its sufficiency to prove the reality of a cycle of miracles would be in the slightest degree established." (p. 25.) "Our position, therefore, is simply this:—We are asked to believe in the reality of a great number of miraculous and supernatural occurrences which obviously are antecedently incredible, upon the assurance of an anonymous work of whose existence there is no distinct evidence till more than a century after the events narrated, and to which an author's name—against which there are strong objections—is first ascribed by tradition towards the end of the second century." (p. 29.)

Reserving the question of authorship, we remark—(1) That the marvellous nature of some of the contents of the book should not prejudice the strictly historic question of the date of its origin. (2) If the contents of the book are "obviously antecedently incredible," twenty books, whether by anonymous or by known authors, would not suffice to establish them. (3) The statement that we are asked to believe in a great number of supernatural occurrences on the assurance of an anonymous work, produces an entirely wrong impression. While we are dependent on "The Acts" for our knowledge of the particular miracles recorded in it, or at least of most of them, it is admitted by our author himself, in words already quoted, that the greatest of all miracles, the supernatural in the person of Christ, and His resurrection and ascension, were the common faith of the early Church during the period in which our author says "The Acts" did not exist. (4) The favourite formulæ "about the end of the second century," and "towards the end of the second century," give quite an incorrect idea of the date of the testimony of Irenæus. It is true that he became bishop only in A.D. 177, but he was born not later than A.D. 126, was brought up in the Christian Church, and was a Presbyter long before he succeeded Pothinus as Bishop in Lyons. His witness then must be held to be the witness of his youth as well as of his age, and may be dated as well from the earlier as from the later part of the second century. And more than this. Connected as he was with Polycarp in Asia Minor, and with the aged Pothinus in Gaul, his witness covers a long period antecedent to his own life. (5) From the statements of our author it would be inferred, that in Irenæus we have only a single witness,—that one voice, and only one voice, comes to us from the end of the second century,—to bear witness that the "Acts" was then in existence. But the witness of Irenæus is the witness of all the churches of the age in which he lived. The Book was then accepted, not by him as an isolated individual, but by the churches universally. This we know from the two translations to which reference has already been made, and from the statements of Clement and Origen immediately after the days of Irenæus. Dr. Westcott says conclusively—"In the same church where Irenæus was a presbyter 'zealous for the covenant of Christ,' Pothinus was bishop, already ninety years old. Like Polycarp, he was associated with the generation of St. John, and must have been born before the Books of the New Testament were all written. And how, then, can it be supposed with reason that forgeries came into use in his time which he must have been able to detect by his own knowledge? that they were received without suspicion or reserve in the church over which he presided? that they were upheld by his hearers as the ancient heritage of Christians? It is possible to weaken the connection of the facts by arbitrary hypotheses, but, interpreted according to their natural meaning, they tell of a Church united by its head with the times of St. John, to which the Books of the New Testament, and the Books of St. John above all others, furnished the unaffected language of hope and resignation and triumph. And the testimony of Irenæus is the

testimony of this Church. . . . Is it possible that he decided otherwise than his first master (Polycarp), when he speaks of the tradition of the Apostles by which the Canon of Scripture was determined? He appeals to the known succession of teachers in the Churches of Rome, Smyrna, and Ephesus, who held fast up to his own time the doctrine which they had received from the first age; and is it possible that he used writings as genuine and authoritative which were not recognised by those who had unquestionable means of deciding on their Apostolic origin?"

The reader can now judge whether the author of "Supernatural Religion" does not deal unfairly with the evidence of Irenæus, when he speaks of it as the evidence of an individual, and as proving no more than that the Book of "the Acts" was in existence "about the end of the second century." The book must have been in existence a very long time before the date of its mention by Irenæus, seeing it was at that date acknowledged as an ancient and genuine history by Churches in Europe, Africa, and Asia, which had received it through several channels, and seeing Irenæus was associated with two eminent and aged bishops, one in Smyrna and one in Lyons, whose lives went back to the days of the Apostle John, and one of whom is known to have been a personal disciple of that apostle. All this is ignored by our author.

We now come to the question of the authorship of the Acts. But our space limits us to a general statement. Irenæus ascribes the book to Luke, on the ground of an unquestioned tradition. And that the third Gospel and the Acts were written by the same author, is evident from the preface to the latter, unless the preface be a deliberate forgery. But the author of "Supernatural Religion," denying that the book is contemporaneous with the days of the Apostles, must deny that it was written by the "beloved physician." He is consistent with himself, however, and equally denies that the Third Gospel was written by Luke, believing that all our Gospels came into existence in some mysterious way, whether spontaneously or from the pens of men of wonderful genius, but too modest to allow themselves to be known — in that most cherished period, "towards the end of the second century." It is not denied, however, that both books were written by the same author; and another important admission is made in these terms:—"The Acts are no mere aggregate of scraps collected and rudely joined together, but the work of one author in the sense that whatever materials he may have used for its composition were carefully assimilated, and subjected to thorough and systematic revision to adapt them to his purpose."

We must content ourselves on this point with setting over against the opinion of our author, the opinions of men more or less of his own school. Ewald held that the Third Gospel and the Acts written were by Luke. Keim assigns the writing of the Third Gospel to "about A.D. 90"—only because he thinks the words ascribed to Christ respecting the destruction of Jerusalem must be historical rather than prophetic—a reason which has no weight with those who believe in the supernatural foreknowledge of Jesus Christ. But, even with this late date, Keim says:—"There can be no doubt that the Book (the Gospel) was composed by the apostle Paul's fellow-worker. At least it is not conceivable that mere surmise should have fastened on a name which occupies a by no means prominent position in the Roman epistles of the apostle. It is also clear that a man who was a fellow-worker with the apostle first about the year 62 might still write about the year 90."

Ewald and Keim may not be sufficiently uncompromising and thorough in their anti-supernaturalism for the taste of our author, although we scarcely see what of the supernatural their criticism leaves for us in Christ. But Renan must be, in this respect at least, quite to his mind. Now Renan says in his work on "The Apostles"—"There can be no doubt that the Acts of the Apostles were written by the author of the Third Gospel, and form a continuation of that work. It is not necessary to stop and prove this proposition, which has never been seriously contested. A second proposition, not as certain, but which may, nevertheless, be regarded as very probable, is that the author of the Acts was a disciple of Paul, who accompanied him in his travels. At first, of course, this proposition appears indubitable." Renan proceeds to give reasons for this belief; and, after stating objections, he says:—"Is it necessary to pause here to discuss these objections? I think not; and I persist in believing that the last writer or editor of the Acts is really that disciple who uses the 'we' in the concluding chapters.'

The author of "Supernatural Religion" insists largely on the discrepancies which he discovers between the "Acts" and the Epistles of Paul, as evidence that the former was not written by a personal friend of the Apostle. "It is impossible to believe," he says, "that a friend or companion should have written so unhistorical and defective a history of the Apostle's life and teaching. The Pauline epistles are nowhere referred to, but where we can compare the narrative and representations of Acts with the statements of the Apostle, they are strikingly contradictory."

On this, before considering the allegation of "contradictions" we make two remarks. (1) The book does not profess to be a "history of the Apostle Paul's life and teaching," and its structure and contents should not be judged on the assumption that it does. Renan sees clearly the bearings of what he calls the inequalities and disproportions of the book. "An ecclesiastical historian," he says, "a sort of Eusebius, writing about the year 120, would have left us a book quite differently arranged from the thirteenth chapter. The eccentric manner in which the "Acts" at that period leave the orbit in which they had till then revolved, cannot, in my opinion, be explained in any other way than by the particular situation of the author, and his relations with Paul." (2) The absence of all reference to the Epistles of Paul suggests an argument, not against the theory which ascribes the "Acts" to Luke, but against the theory which assigns its origin to a hundred years later, and to an author who had not the personal opportunities of information which Luke possessed, and which assumes—this is the grand discovery of the Tubingen school—that it was written to effect a reconciliation between the Pauline and Petrine parties in the Church. "How much matter," says Meyer, "would the Pauline Epistles have furnished to an author of the second century in behalf of his intentional fabrications of history! How much would the Epistle to the Romans itself in its dogmatic bearing, have furnished in favour of Judaism? And so clever a fabricator of history would have known how to use it, as well as how to avoid deviations from the historical statements of the Pauline Epistles." In fact a "fabricator of history" in the second century, having the Epistles of Paul in his hands—whatever might be his "purpose"—would have based much of his history on the Epistles, and would have concerned himself to conform his history minutely to what was already known from the Apostle's own pen. That the "Acts" is in no sense, and to no extent, grounded on the Epistles, is acknowledged on all hands—and the fact proves that it could not have been written long after the Epistles were familiarly known to the churches. It is the palpable fact that the "Acts" is independent of the "Epistles" that has furnished room for the charge of "contradictions" and "discrepancies."

Now as to these alleged "contradictions" and "discrepancies"—for the most part they are manufactured by the imagination or the evil purpose of critics. Speaking of the Gospels, Dean Milman said—"The best answer to Strauss is to show that a clear, consistent, and probable narrative can be formed out of that of the four Gospels without more violence, I will venture to say, than any historian ever found it necessary to harmonise four contemporary chronicles of the same events." The remark may be made with equal truth of the Acts and the Pauline epistles. They are independent and contemporary documents. Let a man with a historical spirit, and having no end to serve but to ascertain and set forth truth, compare them, and, it will not need much "violence" to "harmonise" them. But this is not the spirit and aim of our author. His function is not that of a judge or reconciler, but of a special pleader, who must, if possible, destroy the credit of all opposing witnesses.

Let us take an example—we must give it in the briefer form in which our author urges the the difficulty. "*According to Paul* (Gal. ii. 1 ff.), after fourteen years he went up again to Jerusalem with Barnabas and Titus, 'according to a revelation,' and 'privately' communicated his Gospel to the apostles. He protests, with proud independence, that the gospel which he preaches was not received from man nor taught to him (i. 11, 12), but revealed to him by God; and during this visit (ii. 6, 7) from 'those seeming to be something'—whatsoever they were it makes no matter to me, God accepts not man's person—for to me those who 'seemed' communicated nothing additional.' *According to Acts*, after his conversion, Paul is taught by a man named Ananias what he must do (ix. 6; xxii. 10); he makes visits to Jerusalem (xi. 30; xii. 25) which are excluded by Paul's own explicit statements; and a widely different report is given (xv. 1 ff.) of the second visit. Paul does not go, 'according to revelation,' but is deputed by the Church of Antioch, with Barnabas, in consequence of disputes regarding the circumcision of the Gentiles, to lay the case before the apostles and elders at Jerusalem. It is almost impossible in the account here given of proceedings characterised throughout by perfect harmony, forbearance, and unanimity of views, to recognise the visit described by Paul. Instead of being private, the scene is a general council of the Church."

In examining the apparent differences here presented, almost everything depends on the spirit in which we examine them. Coming with the hypothesis that one of the witnesses is untrustworthy, perhaps both, we shall magnify the differences and try to detect the falsehood. Coming with the hypothesis that both witnesses are, or at least may be, trustworthy, we shall not set down aught in malice, and we shall give both the benefit of any supposition which can account for the difference without the imputation of falsehood. Now we claim, on behalf of these documents, that they be examined on the hypothesis that *both may be* true, but that possibly there are links of connection wanting which neither supplies.

As to one of the discrepancies indicated above, we need not detain ourselves for a moment. Paul says that he received his knowledge of the Gospel, not from man, but by the revelation of Jesus Christ. The Acts says that when he was arrested on his way to Damascus he was instructed to go into the city, and "it should be told him what he must do." There is not the shadow of a contradiction between the two statements. The second alleged contradiction is this. Paul says he communicated the substance of his preaching "privately" to the Apostles in Jerusalem. The Acts describes a meeting of the church with the Apostles and elders, at which the question of the circumcision of the Gentile converts was discussed, and our author says, "Instead of being private, the scene is a general council of the Church." The force of the difficulty is in the word "private," and our author is guilty of carelessness or something worse in the application he makes of it. The Apostle says he communicated his teaching to James, Cephas, and John, κατ' ἰδίαν. The expression is that which is so often translated in the gospels "apart," and sometimes "privately" in the sense of "apart." Now where is the difficulty of supposing that Paul conferred with the Apostles "apart," before the assembling of the church on the subject? "The private consultation," as Professor Lightfoot remarks on Gal. ii. 2, "was a wise precaution to avoid misunderstanding; the public conference was a matter of necessity to obtain a recognition of the freedom of the Gentile Christians." The third supposed contradiction is this. Paul speaks of himself as going up to Jerusalem "by revelation." The Acts speaks of him as sent by the Christians at Antioch. "Here, however," as Lightfoot says, "there is no contradiction. The historian naturally records the external impulse which led to the mission; the Apostle himself states his inward motive [and impulse]. 'What I did,' he says, 'I did not owing to circumstances, not as yielding to pressure, not in deference to others, but because the Spirit of God told me it was right.' The very stress which he lays on this revelation seems to show that other influences were at work."

We cannot pursue this subject farther, but only remark that the two narratives instead of being irreconcilable, seem to suggest or imply, the one the other. "In fact," says Lightfoot, "while each narrative thus presents a different aspect of this chapter of history, each also contains indications that the other aspect was recognised, though not dwelt upon, by the writer. The very form of St. Paul's expression—I communicated privately to them of reputation—implies something besides the private conference. The transactions themselves—the dispute about Titus for example, implied more or less of publicity: the purpose sought to be attained could scarcely be effected in any other way, and the fragmentary character of the Apostle's account leaves ample space for the insertion of other incidents besides those given. On the other hand, St. Luke alludes in a general way to conferences and discussions preceding the congress (Acts xv. 4, 5, 6): and the speeches there delivered, the measures there proposed are plainly the result of much wise forethought and patient deliberation on the part of the Apostles."

JOHN KENNEDY.

P.S.—Erratum in No. 1. In line 5 from the bottom of the first column (p. 683 of last week's *Nonconformist*), for "arrived at" read "aimed at."

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The Nonconformist.
WEDNESDAY, JULY 11, 1877.

SUMMARY.

THE news from the Danube during the week has not been very important. Day by day, if not night after night, legions of Russians, the material of war and the enormous supplies needed for 120,000 soldiers in the field, have been crossing the slender pontoon bridge between Simnitscha and Sistova. The great mass of these troops will apparently remain there till all is safe in their rear as they advance. Flying columns and masses of Cossack cavalry have meanwhile done much. Biela has been captured though with heavy loss, and the bridge over the Jantra has been secured. Many villages have been occupied, and a considerable force has been sent against Nicopolis. In a short time Rustchuk, which cannot be taken without a regular siege, will probably be masked, and it is stated that the eighth corps is being hurried forward to Tirnova *en route* for the Balkan passes. Of the army corps in the Dobrudscha little is heard, except that the bridge at Matchin is as much in request as that at Sistova, and that General Zimmerman is likely to invest Silistria. The Turks at each of the fortresses of the Quadrilateral are apparently quiescent, but we are told soon to expect stirring news from the entrenched camp at Shumla, where Abdul Kerim Pasha has perfected his plan of action, in the success of which there is implicit confidence. The Turks are cautious, but they were circumvented when the enemy crossed the Danube. The Russians will also be cautious, for the stake is great, and a defeat in Bulgaria would be an overwhelming disaster. "If we succeed in a decisive battle in the Bulgarian plains," Prince Gortschakoff is reported to have recently said, "our task will be completed in a short time. If the Turks retire into the Balkans, and I have reason to believe they will, then we shall have annoying delays because of their excellent positions for defence, and then will commence our difficulty in provisioning the army." It may be doubted whether one campaign in Bulgaria, though it may exhaust both belligerents, will bring about decisive results.

The Porte is now fully aware that every nerve will have to be strained to beat back the Russian invasion. The Sultan, aroused from his complacency by the startling news of the easy crossing at Sistova, has sent Redif Pasha, the Minister of War, to the front; which event may, it is thought, break up the Palace clique and pave the way for the recall of Midhat Pasha. The troops which were camped on the borders of Montenegro have been ordered round to Adrianople, and none of them could be spared even to hold in subjection the restive Greeks of Thessaly and Epirus, who, with their brethren across the frontier, are prepared to make war upon the Turks at the first news of a Russian victory. Thus far Russia and Austria combined have kept the Servians quiet, but it is now semi-officially reported from St. Petersburg that a Roumano-Servian alliance "is a possible event"—the meaning of which is that the troops of Prince Charles may cross the Danube into the Timok Valley with the ready consent of Servia, and without bringing about the threatened Austrian occupation of that Principality. The combustibles are ready which may enlarge the war, but the match to ignite them has not as yet been lighted.

The Russian staff on the Danube will hardly fail to profit by the terrible lesson of the campaign in Armenia. The almost incredible reports of the signal and continued successes of Mukhtar Pasha and Ismail Pasha received at the close of last week are substantially confirmed. The invaders have been everywhere driven back with disastrous losses. The siege of Kars has been raised, the heavy guns have been removed, the investing force is in full retreat, and is being pursued across the frontier near Alexandropol. The force investing Batoum has also retired to the Caucasus, and the triumphant Turks, under Dervish Pasha, have bombarded Fort Nicholas on the frontier, and threaten to carry war into Russian territory by help of the Circassian insurgents. Even at St. Petersburg the campaign in Armenia is regarded as a complete failure, and as unlikely to be renewed this year with any prospect of success.

The Queen yesterday held a review of some 15,000 troops in Windsor Park, and in anticipation of so unusual an event, the report got abroad that an expeditionary force was soon to be sent to Constantinople. This was authoritatively denied by the Chancellor of the Exchequer in the House of Commons, but it appears that the British fleet in Besika Bay is to be reinforced by four powerful ships-of-war.

At the reception of a deputation from French residents at Berne a few days ago, M. Gambetta spoke with the utmost confidence of the issue of the forthcoming elections. No excuse, he said, would be given for violence by illegal acts, and when the solemn verdict of the nation had been rendered, right would naturally and peacefully assume its place. It is evident that the Government have some misgivings on the subject, and their organs are attempting to account for their inability to win over public opinion in the departments. The Monarchists and Bonapartists are quarrelling, and the *Moniteur* denounces the Imperialists as an unconstitutional party by whom the Government will not be influenced. A meeting of Republican lawyers has meanwhile been held, at which a committee was formed to examine from a legal point of view all the measures adopted by the Government to influence the forthcoming elections. This seems to have produced some effect, as the De Broglie Cabinet has become more moderate in action, and is said to have decided that the elections shall take place in August, as further delay might be prejudicial to Marshal MacMahon. The position of affairs is so promising to the Republicans that M. Thiers is doubtful of the necessity of issuing a manifesto.

The Parliamentary events of the week have not been important. In the Upper House the Universities Bill and the Prisons Bill, which will be almost the sole achievements of the session, are making easy progress. In the Commons business has been further obstructed by the Home Rule clique. The second reading of the South African Confederation Bill has been carried by an overwhelming majority, and last night Lord Sandon was able to introduce and explain the Education Estimates—a total of nearly two millions sterling—which Mr. W. E. Forster spoke of as satisfactory both in respect to the school accommodation provided, the attendance of children, and the results of the examinations. We ought also to mention that at the close of the sitting, about half-past one a.m., the House was counted out by the agency of Mr. Whalley. That hon. and active member has long had on the books a resolution in favour of disestablishment, which proposes that church endowments shall be applied to the relief of the public burdens. The House may be pardoned for having declined at such an hour, and on such an invitation, to open so momentous a subject.

An unwelcome visitor has appeared on our shores. The Colorado beetle, which has created such devastation in the United States, and was recently stamped out in Germany, has appeared, as if by instinct, in Ireland, the land of potatoes. A fine specimen of the insect was found yesterday on the quay at Dublin, crawling upon a rope in the Liverpool Docks, having been probably conveyed from that port in a trading vessel. As the *Daily News* says—"It is to be feared that he is only a pioneer, and that other and more successful adventurers will follow. The situation is a very serious one. The Government will, we do not doubt, by speedy instructions and advice, co-operate with the farmers in the prompt destruction of the creature. But there will be need of the utmost vigilance, and even that may fail."

CONSTANTINOPLE AND THE DARDANELLES.

SIR STAFFORD NORTHCOTE'S explanation on Friday night of the reasons for ordering the British ironclads to Besika Bay does not mend matters. In the House of Commons we are told that that bay is a convenient and central station for our fleet; in Lord Derby's despatch to foreign Governments it is stated that the measure has been taken for the protection of British interests and of the Christians of Turkey, in consequence of the events of the war. So far as information goes, the Christian population of Constantinople are perfectly secure, and are threatened by no acts of violence. "British interests" must, therefore, be the sole reason for this demonstration; and when we read that the event has excited hope in the Turkish capital and indignation in the Russian camp, the natural conclusion is that it is intended as a warning to the Czar, and that the removal of our fleet near to the Dardanelles is a preparatory to an advance to the Bosphorus—if needs be. It may be assumed that the appearance of a Russian army at Adrianople would be the signal for the removal of our ironclads into Turkish waters; which would be in effect to take sides in the war. It becomes, therefore, a serious question whether the British nation *has* such special interests at stake as would

justify our intervention at a further stage of the conflict and compel us to act apart from the other Powers of Europe. The Parliamentary session is now drawing to a close, and in a few weeks the hands of Lord Beaconsfield's Government will be unfettered. It is now given out that no vote of credit will be required, that any further discussion of the Eastern Question would be prejudicial to the public interests and that Ministers would be wise in taking full responsibility for their acts, and afterwards ask for indemnity from Parliament.

The Chancellor of the Exchequer takes credit for the Government having proclaimed their policy with unprecedented "minuteness and distinctness." No doubt Lord Derby's despatch clearly states the direction in which British interests might be involved by the war now raging. But he does not, nor could it be expected that he would, explain what course the Cabinet would take in certain eventualities. That is a question of confidence in Her Majesty's Ministers; and those who have lost faith both in their policy and their wisdom, and who believe that from the first they have blundered in their management of the Eastern Question, must feel, after this unexpected removal of the fleet to Besika Bay, that the mere knowledge of the objects sought by them is of little service, and that in spite of it England may easily drift into war. The same Government, which for months deprecated in the strongest terms the coercion of Turkey, are now suspected to be quite ready, on the smallest pretext, to apply coercion to Russia, and to send not only a fleet but a small army to Constantinople. Are "British interests" in this matter of such vital importance as to warrant such a step?

All Englishmen probably agree that it is very undesirable that Russia should have possession of Constantinople. It is the general interest of Europe that that commanding capital should not be permanently held by any one of the Great Powers—Russia least of all. Again and again, the Government of St. Petersburg—the Czar himself in his Livadia letter, and Prince Gortschakoff in his last despatch—have emphatically disclaimed any such desire or intention. And they have demonstrated that such an acquisition would be detrimental to Russian interests. The Russian Chancellor in his last despatch says on this point:—"As far as concerns Constantinople, without being able to prejudge the course or issue of the war, the Imperial Cabinet repeats that the acquisition of that capital is excluded from the views of His Majesty the Emperor. They recognise that in any case the future of Constantinople is a question of common interest which cannot be settled otherwise than by a general understanding, and that if the possession of that city were to be put in question, it could not be allowed to belong to any of the European Powers." Prince Gortschakoff fairly says that the question is one "of common interest." Our Government declare that they are "not prepared to witness with indifference" the passing of that city into other hands. But if, as is hinted by the Prince, Russia, in the exercise of her belligerent rights, should see fit to occupy Constantinople, are we called upon to interpose? Why should England take such a step when Austria, Germany, and France—which Powers have as much right and interest in defending that capital—are quiescent? Why are we singly and specially to fight for European interests? Lord Derby does not say that this country would defend Constantinople if attacked by Russia, but the sending back of our fleet to Besika Bay would imply that such is the intention of our Government. If not, why was it sent? There is good reason why we should join with the other Powers of Europe in the ultimate disposal of that capital, but we cannot see any adequate reason why the blood and treasure of England should be expended either in keeping the Russians out, or the Turks in, Constantinople. We have the strongest conviction that this will be done as the war goes on, unless public opinion at home arrests the action of Lord Beaconsfield's Cabinet.

It is probable that our Government regard the continued closing of the Dardanelles as indirectly involved in the occupation for warlike purposes of Constantinople. On the former point Lord Derby speaks decisively. The existing arrangements, he says, appear to Her Majesty's Ministers "wise and salutary, and there would be, in their judgment, serious objections to their alteration in any material particular." Here we have a naked "British interest." No other Power probably cares much whether or not the restriction be rescinded. Russia contends that the exclusion of her ships of war from the high seas is unjust and humiliating to a nation of eighty millions of people, and that the Straits "form the only outlet of two great seas in which all the world has interests." There is no adequate reply to her claim to have free access to the Mediterranean Sea and elsewhere, except that her present exclusion is convenient to the other maritime Powers, but especially to England. If Russia were to have permanent possession of Constantinople, the Black Sea might be turned into a Russian lake. But this contingency is altogether excluded. It is contended that if the passage of the Dardanelles were free, that Power would soon become mistress of the Mediterranean—an hypothesis which implies that Russia possesses inexhaustible resources for building ironclads as well as maintaining armies. At all events, the question is one of European interest. If the other Powers should be ready to remove the restriction, can England alone keep it up? Is the British nation prepared to go to war for this purely selfish and untenable object? We may logically infer that Lord Beaconsfield is quite ready to do so. It seems to us that Prince Gortschakoff speaks with reason and moderation when he suggests "that this question should be settled by a common agreement on equitable and efficiently guaranteed bases." Properly speaking, it is more a European than a British question, and if all the other Powers agree with England that the Dardanelles should not be opened, Russia would acquiesce. If, on the other hand, the chief Powers should decide that the Straits and the Black Sea should be free to all the world, it would be impossible for us to keep them closed.

In a few weeks both these questions will probably assume a very serious aspect. It is to be borne in mind that Egypt and the Suez Canal, which affect our communications with India, are altogether excluded from consideration. The setting up of exclusive British interests in respect to Constantinople and the Straits with, to say the least, the possibility of our separate action, are not unlikely to precipitate that European war which every one earnestly deprecates. The sending of our fleet to Besika Bay, unless it be a senseless demonstration, is the first step down the inclined plane. It is in the power of a Government, which certainly does not stand high in popular favour, to embroil England in a war, from which no protests will afterwards extricate her, on pretence of protecting interests which are not really important national interests, and the nett result of which might be to fasten the Ottoman yoke more tightly than ever upon the necks of the Christian populations of the Turkish Empire.

COFFEE-TAVERNS.

AMONGST social questions, the provision of suitable places for popular reunion, refreshment, and relaxation, is next in importance to the improvement of the homes of the million. And having recently described the efforts made by some admirable societies to secure this latter object we may appropriately follow up our observations by a reference to the "coffee-taverns" intended to supply the former want. On Saturday evening last the Lord Chancellor took a prominent part in the opening of Magdala Castle, near the Latimer-road Station of the Metropolitan Railway. This building was formerly a public-house of the ordinary type, but has now been converted into a "coffee palace" and working men's club, which, it is hoped, will supply the legitimate wants of the working classes without offering any temptation to vice. A similar movement is said to have been very successful elsewhere, especially in Liverpool, where twenty-four such houses have been established, taking now 36,000*l.* a-year, and paying good interest to the company owning them. Compared with twenty-four average public-houses, probably both the takings and the profits are small. But it is encouraging that in a town like Liverpool, not exactly celebrated for sobriety, a movement like this should pay its way. It would be interesting to know what is the class of people frequenting such coffee-houses. Our impression is that they would be found to consist partly of teetotallers, who are not less sociable than other people, and partly of the converts of religious missions, with which such movements as this are generally more or less connected. If the fact is so, both teetotallers and the friends of district missions have much whereof to glory; but we shall not be misunderstood if we venture to suggest that the great drink problem is comparatively untouched by these exceptional influences. That they do much good we are assured; they are a safeguard to many who would otherwise have no resource but the gin-palace; they tend to leaven working-class society with that feeling of shame and contempt towards drunkenness which is now a matter of course in all ordinary middle-class circles; but to maintain that they can entirely supplant and take the place of the ordinary public-house is a much larger assertion, on which for ourselves we cannot venture.

There are two sets of influences to which we have to look in our conflict against the evils of the drink traffic. The one set are indirect, but profound and permanent in their action; the other set are direct, but partial, and as regards society superficial. Under the first head we include all educational laws and institutions that tend gradually to multiply the interests of life for the million, and to raise the standard of manners amongst them. The operation of such forces is slow, but it is certain and irreversible. It is these that have to so large an extent neutralised the stupid drinking customs once prevalent throughout society in the narrower sense of the word. And though the area over which they have to operate amongst the masses is much vaster, we have strong faith in their ultimate success. But we ought not on that account to neglect the other set of influences, which lay hold of individuals wherever possible, and draw them out of temptation. Amongst such influences we class teetotalism, and also these coffee-taverns. They are deserving of every encouragement; but the enthusiasm which magnifies their importance to the neglect of a more farsighted policy too readily degenerates into fanaticism.

Experience shows that when any class of society is emancipated from the vice of intoxication the vast majority still practise a moderate use of intoxicating beverages, and insist that such a use is conducive to health and promotive of good-fellowship. There is no sufficient reason for hoping or believing that the course of progress will be very different amongst the classes now most given to excessive drinking. And if so, practical common-sense would suggest that while by no means neglecting more decisive and immediate remedies where they are possible, we should yet adapt our general policy to the lessons of experience. It is desirable, then, that not only should teetotal houses of entertainment be provided, but that also the poor who, like their richer brethren, associate a moderate glass with good fellowship, should have the advantage of houses where company is the first thing and drink a mere accessory. If they go into an ordinary bar or tap-room they are expected to call for glass after glass in proportion to the length of their stay. They need houses where they will be welcome if they never drink a drop, but where they can have it in moderation if they wish. This is a want already supplied in some measure by working-men's clubs that are managed by their own committees, and provide their own food and drink. There is a roughness about some of them that is at first sight forbidding. But if the fastidious visitor will go straight thence to the nearest gin-palace, where barmen are touting for orders, and callers are grudged a seat lest they should linger too long over their glass, he will feel that if the club is not quite up to his standard of politeness and refinement, it is a long step in the right direction. It is possible, however, that there is a promising enterprise open to any benevolent capitalist who will open a real public-house rivalling in warmth and glitter the most dazzling gin-palace, but differing in the absence of incitements to drink, in the prohibition of all excess, and in the encouragement of harmless amusements such as would innocently lengthen out the enjoyment of a single glass over a whole evening. It was a good saying of old Rowland Hill—if it really was his—that it was a shame that the devil should have all the best tunes. And, surely, it is equally a shame that the powers of evil should be allowed to monopolise mirrors and chandeliers and warmth and splendour—in fact, all the attractions that dazzle and bewitch the shivering, half-starved, and down-hearted denizens of our Golden-lanes and Ratcliffe purlieus. We should like to see the publican beaten with his own weapons. Tinsel and gaslight with sobriety would beat out of the field tinsel and gaslight with drunkenness.

Two petitions from the Ward of Cheap having been presented to the Court of Aldermen against the election of Sir John Bennett for that ward, the court, which assembled yesterday to receive the return, was adjourned for the consideration of these documents.

The immediate cause of the suppression of the *Industriel Alsacien* was its publication of a letter by Mr. H. Richard, M.P., upon the anti-annexation protest of Herr Dollfus in the Reichstag. Mr. Richard stated that a large number of the English sympathisers with Germany in 1870 yearned for the restoration of Alsace to France, and that such an act of magnanimity would not only re-establish good relations between the two countries, but would restore security to all Europe.

Literature.

*RECENT TEXT-BOOKS OF HISTORY.**

The author of the first of these books, Mr. Morris, was the original projector of the series. He has since left this country for one of our most thriving colonies, and is teaching in the Grammar School at Melbourne. Mr. Morris has written an eminently practical preface, on the methods of teaching history, to a volume which is an excellent example of what that teaching should be. We will allow him, as much as possible, to speak for himself—

This book is not a contribution to the general fund of historical knowledge. Those who before knew the history of its period will find here no new light. It is offered as an effort to assist in the teaching of history in schools. It is written in the light of a theory, according to the soundness of which, and the measure with which it has been followed, my book must stand or fall. . . . The theory on which the book is based is the cardinal theory of the whole series called "Epochs of History." I was led some years ago to believe that, in spite of the flood of school histories pouring from the press, there was room for a series, in which short periods could be studied with that fulness without which history is comparatively unprofitable. . . . It would be ludicrous to claim originality for this method. I have always found that schoolmasters who are really educators accept the doctrine. But I am very anxious to state it clearly, for history lessons have been, and are continually, ruined by the intrusion of cram—names that are mere shadows, and a profusion of dates. History is not taught in schools that the excellent virtue of accuracy may be learnt. To teach this is the function of other lessons that occupy a much larger portion of the pupil's time. History should be taught for the sake of its human interest. For this reason I have made it my first object to avoid being dull. I have been very biographical, taking care to introduce formally all new characters of importance as they come upon the stage. Again, I have not feared the accusation of being a drum-and-trumpet historian, for war, unfortunately, is an instrinsic part of history, and always stirs the interest of the young, acting as the bait which may draw them into the study of other matters.

This is a long quotation, but persons engaged in elementary instruction will probably feel an interest in a book thus introduced, and which has, we can assure them, merits of its own quite independently of its method. The first chapter is devoted to the Spanish succession, and the second to Louis XIV. The third, which is entitled, "The new *dramatis personæ*," contains sketches of the principal actors during the reign of Anne. These sketches are brief, but vivid. By far the largest portion of the book is occupied, necessarily, by the details of the wars on the Continent. After an account of the Peace of Utrecht, and of the union of England and Scotland, we are carried to the north-eastern states of Europe. The age of Anne would be incomplete without some knowledge of Peter the Great and Charles XII. Accordingly a short chapter is devoted to them. The concluding chapters are concerned with social and economic subjects, and with the literature of France and England. Where possible, Mr. Morris shows the contrast between the time of which he is writing and the present. This is an effective method, and is especially useful in economic and social matters. It gives real information to a boy to tell him that in Anne's reign nearly one in five of the whole population were paupers, whereas four years ago there was one to every twenty-seven. Again, out of the thirty-seven millions of acres in England and Wales, we have fourteen millions and a-half under the plough, but in Anne's reign there were only nine; while we have reduced the area of land said to be unfit for cultivation by 1,500,000 acres. This comparative treatment of the two periods is carried much further in detail in such subjects as wages, population, and social conditions. The quotations occasionally found from contemporary poets are real illustrations of character or circumstance.

The "Normans in Europe" is the twelfth volume of this series, and is based upon the theory explained by Mr. Morris in the previous volume, but it does not seem to have worked so well in the hands of Mr. Johnson. He considered that his subject was chiefly the Normans in England, and that their incursions into other parts of Europe were to be treated rather as introductory. For this reason the Norman settlement in Sicily is passed lightly over. The part, and it is by far the larger part, of the volume devoted in the Norman conquest of England and the subsequent settlement of the kingdom, is quite worthy of comparison with the other works of the series. It will be found to be a necessary and a good introduction to the "Early Plantagenets" of Professor Stubbs.

Mr. Sankey has given us, in this "Epoch of Ancient History," a clear and occasionally an eloquent narrative. "It was the transition period from the glories of the Athenian Empire to the degradation of the Macedonian Conquest; Athens had attempted in vain to weld into something like national unity the exclusive and intolerant city communities of the Hellenic world; and the epoch which followed her downfall exhibits the disastrous results involved in the success of the selfish policy of Sparta and the partial failure of the patriotic policy of Thebes." This period includes within it the life and death of Socrates. Mr. Sankey has given a brief, but instructive account of him and his method of teaching. It is an excellent summary for those who have only a little knowledge of him, which will keep them from mistaken notions of his opinions. His death is related in a touching manner, and the following comment is made upon his last request ("Kriton, we owe a cock to Askelpios; discharge the debt, and by no means neglect it"): "The bird which heralds the dawn must be offered to the great God of Healing in thanksgiving for that perfect cure of all life's woes which death had wrought for him." That is a very poetic rendering of the meaning of Socrates, and probably the true rendering; but we confess it had not occurred to us. We wish we had space to extract a long passage we had marked for quotation. The book has many passages we should have liked to place before our readers.

Mr. Bright has completed the task he undertook in a manner highly creditable to himself, and very profitable for his readers. The task was one which increased in difficulty as it grew towards completion, as the multiplication of materials required great compression as to space, and selection in relative importance. The division of the entire field of English history into three parts, according to the character of its rule, is an excellent plan; but the parts are necessarily disproportionate—the first being more than twice as long as the second, and nearly three times that of the third. The period of personal monarchy closed with the Revolution of 1688, and had lasted two centuries; constitutional monarchy has (omitting the present reign) a history of only 150 years, but it is so crowded with events that their mere arranged catalogues would fill a volume as large as this, in which Mr. Bright has, by careful selection and omission, set their general course and aspect before us. We wish the work had been extended to four volumes. The author would have then found space to add a few descriptions of the social state of the country during the early Hanoverians, such as we quoted in our reviews of the two former volumes. Mr. Bright has, however, not neglected this part of his work, though his attention was necessarily claimed chiefly by foreign policy and internal legislation. There are several maps in the volume which will be found of great use in following the course of the great wars, and in watching the growth or modification of the different States of Europe. There are also maps of North America and India, and four small maps of India, so coloured as to show the growth of the English power from 1784 to 1834. Regarding this work as a whole, we think it will be found one of the most valuable contributions to our school literature of recent years.

Mr. Prothero tells us in his preface that his original design was to translate the work of Dr. Pauli. "But," he adds, "as I went further into the history of the period, I found myself unable to agree with many of his conclusions, while the necessity of fuller treatment in certain portions of the subject, especially the constitutional aspect of it, forced itself upon me. I, therefore, began to study the history of de Montfort's time afresh, and the present volume is the result." A result which we venture to think is an advantage to the English student, as the translation of Dr. Pauli's work is now also published. The period deserves the investigation of many and various scholars, and the history of the chief figure, the Earl of Leicester, will always be full of the interest of a great tragedy. The volume is divided into twelve chapters, the first being introductory. It contains a sketch of our constitutional history up to the year 1232, in which Henry quarrelled with his Minister, De Burgh. "At this point may be said to begin a new period in the history of the reign: Henry's worst tendencies, till now somewhat kept in check by his Minister, ran their course without restraint, collisions between the monarchy and the baronage became more serious and more frequent, the claims of the latter and their constitutional ideas became more definite. Henry had held the reins of government for five years, and the sketch I have attempted to give of that period will, perhaps, suffice to show that all the elements of future disaster were already distinctly visible. It cannot have needed very great political insight to foretell that with such a king a rupture was inevitable. But before 1232 the man who was destined to play so important a part in the struggle had already appeared upon the scene" (p. 30). The following chapters are devoted to the history of that man—Simon de Montfort—and his times. They contain abundant evidences of the writer's carefulness in research and accuracy. The style in which they are written is pleasing and graceful. It is not a book for schools, but it is one that should be in every teacher's library. It is a valuable addition to our historical literature.

* *Epochs of History—The Age of Anne*, by EDWARD E. MORRIS, M.A. *The Normans in Europe*, by the Rev. A. H. JOHNSON, M.A. *The Spartan and Theban Supremacies*, by CHARLES SANKEY, M.A. (London: Longmans, Green, and Co., 1877.)

English History for the use of Public Schools. By the Rev. J. FRANCK BRIGHT, M.A., &c. Period III. Constitutional Monarchs—William and Mary to William IV. 1689–1837. With Maps and Plans. (London: Rivingtons.) We call the publisher's attention to the fact that his binder has transposed two sheets in the collation—2 S being placed before 2 R.

The Life of Simon de Montfort, Earl of Leicester. With special reference to the Parliamentary History of his Time. By GEORGE WALTER PROTHERO. With two maps. (London: Longmans, Green, and Co., 1877.)

*"TURKS AND GREEKS."**

In a small, well-written volume, Mr. Dudley Campbell has given the public the benefit of his notes of a tour which he made in the autumn of last year in European Turkey and in Greece, partly in the company of his relative, Sir George Campbell. Mr. Campbell travelled over ground with which the public are now very familiar. He has therefore acted wisely in omitting minute details of persons and places not possessing the merit of novelty, and in occupying the major portion of his space with information which he collected during his journey, and with the substance of the conversations which he held with persons in responsible positions. Like all writers who have visited Constantinople, he, however, cannot resist the temptation to describe that city. He says:—"Many houses are magnificent, but often in streets narrow, dirty, and paved with incredible carelessness. Sometimes adjoining are shops or dwelling-houses of a very miserable kind. In some parts of the city the constructions are of wood, and are wretched enough to remind one of the worst Irish cabins." This is a perfectly accurate description of the general aspect of Stamboul, and will enable the reader to form as good an idea of the Turkish quarter as if the writer had attempted the most elaborate word-painting.

The Turks, it appears, have a national system of education, but one of the professors at the Lyceum at Pera informed Mr. Campbell that the Turkish students were unable to keep up with their Greek colleagues in the study of languages. This is the more to be regretted because unfortunately at present the bulk of the people are entirely ignorant of the estimation in which they are held in foreign countries. It was the misfortune of the late Sultan that he knew no language except his own, and that the only newspaper he was able to read was a small Turkish sheet published in Stamboul. Perhaps it is no great loss to the Turks that their own language is so difficult to read that even the educated class are often puzzled to discover its meaning; but it is a great misfortune to them that, in consequence of their ignorance of foreign languages, they know nothing of what the world thinks about them or their mode of government. "The great mass of the people, so I was assured by men who had long lived amongst them, are thoroughly ignorant of the estimation in which they are held beyond the limits of their own country. They live and die impressed with the notion of their own superiority, secure from any attempt of the better informed to disabuse them of their delusion." Before long there will necessarily be a rude awakening on their part from this melancholy state of ignorance. Yet they are so inflated with the pride of race that even now in making a salutation in the street they are careful to discriminate between one of their own race and a Christian, whom they regard as an inferior. The Sultan was thought to have set a better example, but this proved a mistake.

An Englishman at Constantinople told me that having met the present Sultan in a street a day or two after his succession to the Throne, he received from him, in return for his own, the salutation ordinarily given to Turks. He was struck by the fact, thinking it significant of the Sultan's intention to have his Christian subjects treated on an equality with those of the Moslem faith; but, meeting the Sultan again a few days later, he was disappointed at receiving nothing more than the inferior salutation usually accorded to unbelievers.

Justice cannot be said to exist in Turkey. Official pay is so small, and the bribes paid to

* *Turks and Greeks.* Notes on a Recent Excursion. By the Hon. DUDLEY CAMPBELL, M.A. (London: Macmillan and Co.)

the ruling clique in exchange for their patronage are so large, that without corruption neither judges nor governors would be able to support their position. In Armenia the Pashas are often in league with the robber Kurds, who, after a successful raid, share their plunder with the great men who have been sent from Constantinople ostensibly to protect the people and to be a terror to evil-doers. Even educated Turks are so confident that England must and will support them against Russia that they are very little influenced by our feelings of sympathy with the Christian rayahs. In his voyage to Athens Mr. Campbell made the acquaintance of a Turkish colonel who scouted the idea of placing the Christians on an equality with the Mussulmans. "In India," he said, "you do not put the natives on an equality with the Europeans, nor in Algeria do the French put the natives on an equality with themselves. Why then should you expect us to give equal privileges to the Christians, who are an inferior people?" It is impossible to argue with men who are profoundly ignorant of what constitute the elements either of superiority or of inferiority in a race or nation.

In Greece Mr. Campbell found a gleam of hope in the progress which the people of tha country are visibly making. Brigandage is all but extinct, and we may add that it would never have assumed the formidable proportions which it reached several years ago if at that time the Turkish Government had been willing to come to an understanding with the Greek authorities as to the joint policy which should be pursued on the frontiers. In the Parliament House at Athens Mr. Campbell attended a debate on the representation of minorities. This is in itself a proof that politics in Greece have advanced into a highly intellectual stage. We can therefore readily believe the Greek who told Mr. Campbell that "there is not a village in Greece in which Mr. Gladstone's name is not known and revered," and that "all that he writes is read in Greece." Our author writes with intelligence, vivacity, and moderation; and we cannot do better than close our brief notice by quoting the concluding sentences of his book, which alone will serve to justify these words of praise:—

One cannot (he says) well go anywhere now without coming across materials for the study of the Eastern Question. In passing through Italy and France, I gathered that in both countries opinion was generally adverse to the acquisition of Constantinople by the Russians. The Russian Government, it may be assumed, is at leastas well aware of the common sentiment as the chanec traveller, and may, therefore, be not unreasonably expected to limit her ambition to the possibilities really within her reach. "If the English want to take Constantinople," said a Frenchman in the train between Mâcon and Paris, "who can prevent them?" "The English, you may depend upon it," said his opposite neighbour, "will take Egypt." As England is said to be governed by the bald-headed man on the roof of an omnibus, so in France public opinion is the opinion of the comfortable-looking *négociant* who volubly theorises under his travelling-cap in the corner of a railway *wagon*.

But an intelligent outsider may be permitted to ask why, if it is right to give so much latitude to England, it should not be equally right to take into account the interests of Russia?

"*A LAYMAN'S LEGACY.*"*

To not a few this simple record will be interesting. Mr. Samuel Greg—an elder brother of W. Rathbone Greg—was a man of singular sweetness of disposition and wide interests. He was fine rather than strong in character, but his mind was open and liberal, and he was sensitive beyond most men to high impressions. Educated as a Unitarian, he combined with no little clearness of mind an unction and a quiet fervour that which trained up as Unitarians only too seldom exhibit. He was a manufacturer, and owned a mill of considerable extent in Cheshire, charging himself, in many ways, with the welfare moral as well as physical of his people. Two letters, addressed to Leonard Horner in 1835 and 1838, with reference to his model village, and given in an appendix, show how shrewd and wise he was in planning for the benefit of his workers. His life has little of exterior interest. Mr. Samuel Greg met with reverses at an early stage of his career, which depressed him, and later he fell a victim to a lingering disease; so that the latter portion of the life draws its chief interest from the patience and the sweetness with which great sufferings were borne. Some of the sermons, which he preached to a congregation of working-men, and which are given here, show a clear and active mind, supported by very keen religious feelings. Reverence and affection were the roots of his being. It is very touching to trace the effect of that strike of his workpeople, and the depressing influence exercised upon him by the thought that they did not trust him as he felt they ought to have done. This vexed and worried him more than any pecuniary loss could have done. On this subject Mr. Greg says:—

The first few years after he settled at Bollington were unusually successful and profitable ones in the business world, and for a time all went smoothly. The building of his new house, on the site long destined and planted in preparation for it, was one of the engrossing occupations of the year 1845-46. In September, 1845, soon after the birth of his eldest son, the family removed to their larger and more commodious quarters at The Mount. But Mr. Greg was not destined long to enjoy his new surroundings. Some time before this he had been trying some new machinery for stretching the cloth, which proved very unpopular in the mill; and the workpeople, instead of coming to talk the matter over, as between friends, trusting to his meeting them in the same spirit, surprised and grieved him by a turn-out. He always regarded such a measure as an extreme step, only to be taken as an extreme resource, when all other means had failed, and one that need never come if a proper relation existed between master and men; and he was deeply hurt by the want of confidence in him, shown by his people having recourse to it. One of the old inhabitants of the village, speaking of this lately, said: "That was the beginning of our troubles; he never seemed to feel the same after that; and it seemed to break his spirit."

Other cares and grave anxieties supervened; "bad times," as they are called, came and lasted, profits never perhaps studied as vigilantly, or pursued as keenly as they should have been, were replaced by losses; the means of carrying out his benevolent schemes were greatly crippled, at the very time when his over sanguine confidence in their efficiency had been rudely shaken; and mingled disappointment and distress helped to bring on a terrible attack of illness, affecting the spine and nervous system, from which he never entirely recovered. He was obliged to retire altogether from business, and found himself, notwithstanding the kindness and generosity of relations, a comparatively poor man. He felt that he had been struck down in mind, body, and estate, at one blow. The hopes and plans that had made his life worth living, seemed suddenly swept away into darkness; and what added bitterness to the grief, was the feeling that others would point to his model village as a failure, instead of drawing example and encouragement from his success. Perhaps he felt the blow too keenly, and succumbed to it too absolutely. Perhaps a sturdier frame, and a less sensitive nature, might have taken up the plough again, with matured experience, renewed energy, and chastened hopes. But no one knows what tasks are possible to shattered nerves and broken health, or what is absolutely beyond the reach of the sufferer. There are some maladies which impair every capacity, except the capacity of endurance.

The sermons are plain and simple, with now and then very pregnant suggestions—as, for instance, in that sermon on "Almost and Altogether" where he proves that it is easier to be a Christian entirely than to be half a one. There are many instances of this kind of paradoxical approach to truth, which are very interesting. Mr. Greg was not much of a poet, sincerely as he felt and intense as was his love for nature and beauty. Language did not seem to obey his impulse readily. Dean Stanley gives a prefatory letter, in which he sets down one or two characteristic things. The following embodies a trait of Mr. Greg's mother worth giving:—

The recollections of Quarry Bank, the home of his childhood, go back to my own earliest years; and I have still the vivid recollection of being told how the aged mother of the family was carried in the evenings, by her sons, up the steep hills that surrounded the deep hollow in which their house was situated, in order that she might witness, from time to time, the sunset which, in the close seclusion of Quarry Bank itself, she could never have seen. The story lingered in my memory as a modern likeness to that which Herodotus tells with so much emotion, of the two Grecian youths harnessing themselves to the chariot of their mother, the priestess of Juno, to enable her to reach the temple of the Goddess in the plain of Mycenæ. But I had no personal recollection or knowledge of Samuel Greg, till on the eve of an important crisis in my life, there suddenly came the first letter which I ever received from him, and which I believe you had included in the memoir. It came across the dark storms which met my arrival at Westminster; and however much those who read it may find its sympathy and its hopes overcharged (this doubtless was a temptation to which, in his seclusion, he was often exposed), they will not be surprised to learn that it led to the opening of an intercourse which from that time never ceased. It was chiefly on his visits to London that I had the pleasure of seeing him; and in later years this was enhanced by the consciousness how, after the commencement of his painful malady, he was assured that in our home he would find the most tender consideration from one whose courage and sympathy were always at the service of human suffering, and whose admiration for his character constantly grew with her increased appreciation of it. As the first letter marks the beginning of our communications, so the last marks their termination. The shadows which had fallen upon his friend in Westminster met with a constant response from the lingering death-bed in Cheshire; and the veil had hardly closed round the one before it was also drawn over the other.

There are, we believe, a few who will be deeply interested in this volume, but the lines of the life are too faintly drawn. Mr. Greg was too secluded and meditative—lived too much a hidden life—for the record to challenge any general interest, though we could well wish that it was widely read; for to know about so thoughtful, brave, gentle and self-denying a character could not but be beneficial.

* *A Layman's Legacy in Prose and Verse.* Selections from the Papers of Samuel Greg. With a Prefatory Letter by ARTHUR P. STANLEY, Dean of Westminster; and a Brief Memoir. (Macmillan & Co.)

"*JAPAN.*" *

Japan has undergone so great and so sudden a transformation in recent years that there is little cause for wonder that mere compilers should confuse what once was with what now is. In some instances, Mr. Eden has undoubtedly fallen into this error. He writes in one place as if the Tycoon were still a prisoner in his palace, and as if the daimios or nobles had not surrendered their privileges to the Crown, and as if the Mikado were not established at Jedo, as he is. But in spite of small errors of this kind, arising from the disadvantage of drawing materials from many and scattered sources without the corrective that could only come by personal acquaintance with the country, Mr. Eden has written a readable and graphic account. He divides his subject well, and is very apt at presenting much information in little compass. To those who have everything to learn about that wonderful country—which is so quickly assimilating its life to that of Europe—and who seek general impressions rather than minute details, the book will be most welcome. The writer is skilful in breaking up his pictures of manners by anecdotes, which show the width of his reading and his literary gift; and he has thrown in with tact a few fairy stories and legends. He deals well with popular superstitions, domestic customs, and in fact, presents a fair general picture of the Japanese outside and inside. The following will show what progress has been made in one important direction, and also certain favourable points in the temper of the people:—

One reform which is equally approved by both foreigners and natives, is that which authorises the nobles, and even invites them not to carry arms; a great advantage for the better preservation of the public peace. For the future also the nobles are forbidden to kill persons of inferior rank, as hitherto they were able to do with impunity, unless upon serious provocation; and the penal code has been remodelled upon a basis in every way much fairer for the common people. . . . A Japanese worships his superior with a depth of reverence utterly shocking to the western mind. To fight his way up through the different grades of the social scale is for him not only an impossibility, but the bare idea of entertaining so wild a project has never entered his mind. Hence he is tortured with no feverish longings after a higher lot than the one in which he happens to have been born. The Japanese lower orders live in a state of happy contentment among themselves in their own way and making the best of everything.

Mr. Eden thus speaks of other characteristics:—

Their sayings and proverbs give to their conversation a piquancy and sharpness which well illustrates the nature of the people. Generally gay and laughing, often light and frivolous, the Japanese almost involuntarily make a jest of everything. Their great talent for caricaturing is a natural consequence of this; and they have a peculiar aptitude for combining the comic and serious side of things. The Japanese are essentially wags; but their humour is expressed less in the attitudes than in the choice of their subjects and the expression of their faces. They exaggerate, but always with moderation and invariably with good taste. Their works in sculpture and painting show that the sole thought of the native artists is to pourtray the passions of the heart—tranquillity, ecstasy, melancholy, fear, angry, hatred, surprise, gaiety, but rarely love. The study of the human frame has no interest for them; nevertheless, however ignorant they may be of its anatomy, they succeed in producing and giving it its grandest quality—life.

We have coupled Mr. Balfour's book with Mr. Eden's because, besides much information of a special kind about China, its laws, its religion, its opium trade, it contains two chapters which supplement Mr. Eden's book, and will be found worthy of perusal by any one who is specially interested in Japan and its history. The first is titled "Early Japanese Invasions of China," from which it is seen that ever since the year 1370 of our era the Japanese have kept up a series of inroads and invasions of Chinese territory, which have had no little share in stimulating certain tendencies of the Chinese. Mr. Balfour says:—

The ancient feud is not even yet completely dead. The old jealousy still smoulders, and may some day burst into a flame again. During the Formosan controversy the Japanese hailed the comet which then appeared, with its tail pointing towards the Beautiful Island, as a bright and happy omen of their success in the war that seemed on the point of breaking out; while the Chinese found equal reason for encouragement in the fact that, on the very day when the first Japanese gunboat was reported as having weighed anchor for the Island, there occurred a *total solar eclipse*—a phenomenon which, as we know, symbolises the devouring by a dragon of the rising sun.

The other chapter is named "Japanese Influence on China," and shows that China watches Japan as a cat watches a mouse—every fresh measure adopted by the latter country acting most irritatingly upon the former. China

* *Japan: Historical and Descriptive.* By C. H. EDEN. (Marcus Ward and Co.)

Waifs and Strays from the Far East. Being a series of disconnected Essays on matters relating to China. By FREDERICK HENRY BALFOUR, Honorary Member of the International Congress of Orientalists. (Trubner and Co.)

is thus stirred to emulation and to progress in a way she would not otherwise have been. Her conservatism gives way under her jealousy of her neighbour. Hence her adoption of *jin-rich-shas*—quick carriages—and railways, which are doubtless the beginning of greater things.

We should not forget to say that Mr. Eden's book is illustrated by many woodcuts, on the whole, clear and well done.

*HERRICK.**

Herrick, in spite of the familiar associations of his name, is more spoken of than read in these days; and Mr. Palgrave has certainly done something at once for Herrick's fame and for general readers by this selection. Mr. Grosart quite recently published a memorial edition, with one of his characteristic memorial-introductions, but that necessarily will be more a book for students, though we are glad to see that Mr. Palgrave acknowledges his indebtedness to that work—as, indeed, he could hardly help doing. The artless ease and the grace of Herrick, his classic clearness and his love of nature, disturbed somewhat by conceits, are universally acknowledged. There is a kind of epicurean deliciousness about him; he lived in a world of subdued poetic enjoyments; the evils of the world came to him veiled under a haze of fanciful associations; and his poetry may therefore be regarded as peculiarly sweet and pleasant. It aims at no more than this. Herrick was happy in his circumstances so far, that, though, in Devonshire, we are told he pined for London and its amusements, he found incitements to his pastoral muse at every turn, and did not fail to obey them. Mr. Palgrave is eager to find in Herrick something of the seriousness which goes for so much in these days, and writes:—

> With the error that regards Herrick as a careless singer is closely twined that which ranks him in the school of that master of elegant pettiness who has usurped and abused the name of Anacreon, as a mere light hearted writer of pastorals, a gay and frivolous Renaissance amourist. He has indeed these elements; but with them is joined the seriousness of an age which knew that the light mark of classicalism and bucolic allegory could be worn only as an ornament, and that life held much deeper and further-reaching issues than were visible to the narrow horizons within which Horace or Martial circumscribed the range of their art. . . . . Herrick's deepest debt to ancient literature lies not in the models which he directly imitated, nor in the Anacreontic tone which, with that singular felicity, he has often taken. These are common to many writers with him: nor will he who cannot learn more from the great ancient world ever rank among poets of high order, or enter the innermost sanctuary of art. But the power to describe men and things as the poet sees them with simple sincerity, insight and grace: to paint scenes and imaginations as perfect organic wholes—carrying with it the gift to clothe each picture, as if by unerring instinct, in fit metrical form, giving to each its own music; beginning without affectation, and rounding off without effort—the power, in a word, to leave simplicity, purity, and beauty as the last impressions lingering on our minds, these gifts are at once the true bequest of classicalism, and the reason why (until modern effort equals them) the study of that Hellenic and Latin poetry in which these gifts are eminent above all literatures yet erected, must be essential. And it is success in precisely these excellences which is now claimed for Herrick.

Whatever deductions other critics might be inclined to make from some of these encomiums, Herrick was distinctly the great pastoral poet of the later Elizabethan period. He stands alone, in his sweet severity and grace. Mr. Palgrave is, we think, particularly skilful in contrasting Herrick with contemporary and later poets. He says:—

> During the long interval between Herrick's entrance on his Cambridge and his clerical careers (an interval all but wholly obscure to us), it is natural to suppose that he read, at any rate, his Elizabethan predecessors; yet (beyond general similarities) the editor can find no positive proof of familiarity. Compare Herrick with Marlowe, Green, Breton, Drayton, or other pretty pastoralists of the *Helicon*—his general and radical unlikeness is what strikes us; whilst he is even more remote from the passionate intensity of Sidney and Shakespeare, the Italian graces of Spenser, the pensive beauty of *Parthenophil*, of *Diella*, of *Fidessa*, of the *Hecatompathica* and the *Tears of Fancy*. Nor is Herrick's resemblance nearer to many of the contemporaries who have been often grouped with him. He has little in common with the courtly elegance, the learned polish, which too rarely redeem commonplaces and conceits in Carew, Habington, Lovelace, Cowley, or Waller. Herrick has his *concetti* also; but they are in him generally true plays of fancy; he writes throughout far more naturally than these lyrists, who on the other hand, in their unfrequent successes reach a more complete and classic form of expression.

As a specimen of Herrick's best manner, we may extract the following "Ode to Sir Clipsby Crew," which shows his fancy, serious playfulness, and tendency to conceits:—

> Here we securely live and eat
> The cream of meat,
> And keep eternal fires,
> By which we sit, and do divine
> As wine
> And rage inspires.
>
> If full we charm; then call upon
> Anacreon
> To grace the frantic Thyrse;
> And having drunk, we raise a shout
> Throughout
> To praise his verse.
>
> Then cause we Horace to be read,
> Which sung or said,
> A goblet to the brim
> Of lyric wine, both swilled and crown'd,
> Around
> We quaff to him.
>
> Thus, thus we live, and spend the hours
> In wine and flowers;
> And make the frolic year,
> The month, the week, the instant day,
> To-day
> The longer live.
>
> —Come, then, brave knight, and see the cell
> Wherein I dwell;
> And my enchantments too;
> Which Love and noble Freedom is—
> And thus
> Shall fetter you.
>
> Take horse and come; or be so kind
> To send your mind,
> Though but in numbers few—
> And I shall think I have the heart,
> Or part,
> Of Clipsby Crew.

In all the external attributes of a book this little volume is excellent—neat, chaste, and tasteful, as all of the series have been.

* *Chrysomela.* A Selection from the Lyrical Poems of Robert Herrick. Arranged, with Notes, by FRANCIS TURNER PALGRAVE, late Fellow of Exeter College, Oxford. (Macmillan and Co.)

THE TEMPERANCE FETE.

The annual fête of the National Temperance League was held yesterday in the grounds of the Horticultural Gardens, South Kensington, and terminated with an evening assembly at the Royal Albert Hall. Compared with the usual gatherings at the Crystal Palace, there was a falling off; but the attendance was highly respectable, and comprised most of the leading temperance reformers, such as Messrs. Robert Rae, John Taylor, Samuel Bowly, H. N. Downing, &c.; the Revs. Robert Maguire, Jabez Inwards, G. M. Murphy, Dawson Burns, and teachers, and lecturers, and notabilities from all parts of the country; and amongst the guests was the far-famed T. P. Barnum, of New York. The appearance of 608 pledged teetotallers from the Royal Naval School at Greenwich added not a little interest to the proceedings. Till five the guests walked up and down the lawn, or listened to the music of the band, which played in the open air. At five o'clock the general public took tea in the arcade, while a choicer repast was provided in the Western Crush-Room for the committee and their friends. At seven the concert commenced in the Albert Hall, and passed off well, consisting as it did of choral music by the Royal Normal College and Academy for the Blind (conductor, Mr. F. J. Campbell), and by the Royal Greenwich Hospital Band of Hope (conductor, Mr. F. S. Cockton). In addition, there was beautiful singing by Madame Edith Wynne, Miss Reece, Miss Mary Davies, R.A.M., and Mr. E. Schwier. Mr. Henry Parker was pianist, and Messrs. A. Willmott and F. J. Read were organists.

Between the concert—which was divided into two parts—a public meeting intervened, which, if it did not fill the vast area of the hall, was hearty in its reception and appreciative of teetotal truth. The chairman was Sir Harcourt Johnstone, M.P. Dr. Richardson was the principal speaker, and this was the gist of his speech:—

> We know that a good food is one that will keep up and maintain the vital heat of the body. We know now scientifically that the effect of alcohol on the body is to reduce the vital heat, and that in its baneful action it runs hand-in-hand with cold. We know that a proper food ought to nourish and sustain the body during exposure to extreme of heat. We know now scientifically that alcohol renders the body more prostrate during such exposure, and that taken in excess under such exposure it is an immediate cause of danger to life. We know that a proper food ought to maintain the animal activity, ought to enable the muscles of the body to perform good work, and to endure good work during long intervals of time. We know now scientifically that alcohol reduces the muscular power, and though it may for a passing moment give a flash to the muscular energy, it lessens the value and shortens the duration of the labour. We know that a proper food ought to build up the worn-out tissues of the body, all those parts which in the physical wear-and-tear of life are constantly demanding renewal. We know now, scientifically, that alcohol is not constructed to play any such a part; that if it adds any substance to the body, that which is added is obstructive to animal motion—weighty and hurtful; and we know further on this point that under the continual influence of alcohol, all the active tissues are damaged and made inactive for their work. We know that a proper food should sustain evenly and effectively the physical nervous power, so that the muscles shall at due seasons be called by the nervous stimulus into natural activity. We know now, scientifically, that alcohol widely exalts and then fatally depresses the nervous power; that as a man under its active influence first becomes excited, then depressed, and finally helpless, and unconscious, so a man under its continued influence first becomes profligate of his life, then weak, and finally enfeebled, paralysed, and prematurely dead. We know that a proper food ought to sustain and support with evenness of judgment and wisdom the mental power. We know now, scientifically, that alcohol excites the mental power unduly, then depresses it into melancholy, and so often brings it to complete aberration that in some of our institutions for the insane as many as forty per cent. of those who enter per year are made to enter from this one simple cause alone. These, ladies and gentlemen, are some of the salient facts which science has disclosed respecting alcohol.

Dr. Richardson then referred to the records of lunatic asylums, of Arctic travel, and of life insurance as bearing out his views, and was followed by Dr. T. P. Heslop and Mr. Selway, who read a paper written on the same subject by Mr. Square.

Epitome of News.

The Queen is expected to leave Windsor for Osborne on or about the 13th or 17th inst.

On Friday evening a State concert was given by command of the Queen at Buckingham Palace. The members of the royal family present were the Prince and Princess of Wales, Prince Waldemar of Denmark, Prince and Princess Christian of Sleswick-Holstein, Princess Louise (Marchioness of Lorne) and the Marquis of Lorne, Prince Leopold, the Duke of Cambridge, and the Duke and Duchess of Teck.

The prizes to the successful children in the Savoy Schools were distributed on Saturday afternoon, in the theatre of the London University, by the Princess of Wales, who was accompanied by the Prince of Wales and by Prince Waldemar of Denmark. A number of the prizes given were contributed by Her Majesty, some of them being needlework wrought by the Princess Beatrice. The Prince of Wales, in replying for the Princess to the thanks returned for the honour done to the schools, complimented the Rev. H. White and the teachers on their success.

Prince Leopold on Saturday unveiled a mural monument to the memory of Alberico Gentili in the Church of St. Helen's, Bishopsgate street. Addresses were delivered by Sir Robert Phillimore and Signor de Tivoli.

The Prince and Princess of Wales will have a garden party at Marlborough House to-morrow. Her Majesty and Princess Beatrice are expected to be present.

At the Cabinet Council held on Saturday, all the Ministers were present, with the exception of Mr. Ward Hunt, who is at Homburg, and whose health is reported to be still improving.

Lord Beaconsfield, who arrived at Windsor Castle on Sunday, and had an audience of the Queen, returned to London on Monday morning.

The Emperor and Empress of Brazil have paid flying visits in the last week to Scotland, the Cumberland Lakes, the Giant's Causeway in Ireland, Killarney, and Dublin.

The Irish members, including several of those who have recently obstructed public business night after night, are still urging Sir S. Northcote to give up another evening for discussing the Sunday Closing Bill.

Sir Stafford Northcote has consented to become a candidate for the Lord Rectorship of Glasgow University. The Premier is the present holder of the office, and the election takes place in November.

On Friday afternoon Mr. Gladstone, absorbed in his own thoughts, was crossing Palace-yard to the House of Commons when a cab was being rapidly driven through the gateway, and the right hon. gentleman had the narrowest possible escape from being knocked down. Some bystanders called loudly to arouse his attention, and the ex-Premier bounded aside just in time to avoid the horse.

Earl Russell has taken Stone House, the Archbishop of Canterbury's residence in the Isle of Thanet, for three months.

Mdlle. Titiens is still at Worthing in a critical condition.

Princess Christian has consented to lay the corner-stone of new workshops and stores at the Home for Little Boys at the approaching *fête* on Saturday, the 28th of July, and Prince Christian, K.G., will preside at the luncheon on the occasion.

Mr. T. B. Potter, M.P., in presiding at the annual meeting of the Cobden Club on Saturday, remarked that from many communications which he had received from America, and from an exchange of views with Americans visiting this country, he had good reason to believe that there was the dawn of an improved state of things in the United States on the free-trade question. Americans had begun to see the evils of protection, and the disadvantage of restrictions upon navigation and commerce. The report of the committee was adopted unanimously after some observations from Mr. Baxter, M.P., and Mr. James Howard.

Mr. Albert Grant's new house opposite Kensington Palace was on Friday offered for sale at the Mart in Tokenhouse-yard, and was bought in for 165,000*l.* Mr. R. C. Driver, the auctioneer, in a speech lasting three-quarters of an hour, described the house and grounds, but his eloquence was of no avail.

The *Leeds Mercury* announces the suspension of Mr. John Oldroyd, of Fixby Park, Huddersfield, and Britannia Mills, Dewsbury, carpet manufacturer, with liabilities amounting to 295,000*l.* The name of the firm was Messrs. Oldroyd Brothers and Company.

The Corporation of Manchester have undertaken a remarkable task. At a meeting of the Council, on Wednesday, a resolution was adopted for the purchase of Thirlmere, one of the Cumberland lakes, and for the conveyance of water from it to Manchester by means of an aqueduct 100 miles long. The works will occupy seven years in execu-

tion, and will involve an expenditure of several millions.

The Bank of England, on Thursday, reduced its minimum rate of discount from 3 to 2½ per cent. The rate is still above the market value of money, and a further reduction may be anticipated.

On Saturday, when the Lord Mayor took his seat in the justice-room of the Mansion House, there was not a single prisoner for trial, a most unusual circumstance there, and the chief clerk, in accordance with custom on such occasions, presented his lordship with a pair of white gloves.

The eighteenth meeting of the National Rifle Association began on Monday. The entries are not so many as those of last year; but they are above the average number. Several new prizes, including a National Challenge Trophy and a Dominion of Canada Trophy, have been established; the aggregate value of the money prizes has much increased; and as there are some improvements in the organisation of the camp and the firing arrangements, there is every prospect that the meeting will be successful. About 2,500 riflemen are present. On Monday the only competition decided was that for the Alfred Prizes, in which Sergeant Bartlett, of the Royal Marines, was first, with a score of thirty-three points.

The Rotunda Theatre, Liverpool, was destroyed by fire early on Monday morning; the damage is estimated at from £20,000 to £30,000.

On Saturday afternoon Mrs. Clayton, the wife of a miner, was killed by lightning at Woodthorpe Park, near Sheffield. She and two other women were haymaking, and sought shelter under some trees during a thunderstorm. All of them were struck by lightning, and Mrs. Clayton was killed.

Though the Legislature has refused to allow public galleries and museums to be opened on Sunday, several noblemen and gentlemen are resolved to open their art galleries. The Duke of Westminster has decided to open the galleries of Grosvenor House to the public on Sunday afternoon during the months of August and September, and thus the people will have an opportunity of viewing one of the choicest collections in the metropolis. Earl Dudley and Sir R. Wallace will follow the example of the Duke of Westminster, and it is quite probable that before long a score of private galleries in London will be open to the public on Sundays.

A telegram from Rome denies the report of a reconciliation having been effected, through French mediation, between the Vatican and Russia, and of the Vatican having instructed the Catholic clergy in the East to favour the Russian cause.

The hay crop in Switzerland exceeds that of all preceding years, the quality being also excellent. The vines and corn-fields are likewise promising. Stone fruit is below the average.

An official decree has been issued in Berlin prohibiting the export of horses across the frontiers of Germany.

Mr. Robert Dale Owen, the eldest son of Robert Owen, has just died in America. For many years past he had been a believer in spiritualism, and he published several works on that subject. Earlier in life he assisted his father in many of the attempts made by the latter to give practical effect to his views.

General Grant has been at Brussels, and was last heard of at Cologne, where he was serenaded at his hotel.

The town of Pensaukee, in Wisconsin, was struck by a terrible whirlwind on Sunday. Only three houses were left standing. There were eight persons killed and twenty injured, and two others are missing.

The Belgian Chamber of Representatives on Saturday passed by a majority of 73 to 22 votes the bill on electoral frauds which was sent back to the Chamber from the Senate. Five members abstained from voting. The Chamber then adjourned *sine die*.

On Saturday a report on the Paris Exhibition of 1878 was read to a full meeting of the French Committee. The works are described as in a more forward state than the most sanguine anticipation could have predicted, and the building will certainly, it is said, be ready at the appointed time.

On Saturday Prince Bismarck left Berlin for Varzin, but will return in a few days. Lord Odo Russell, the British Ambassador, had an interview with him on Friday.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN INFANTILE WASTING AND DEBILITY OF CHILDREN.—Mr. Thomas Hunt, late Medical Officer of Health, St. Giles's and Bloomsbury, writes: "In badly-nourished infants, Dr. de Jongh's Light-Brown Cod Liver Oil is invaluable. The rapidity with which two or three tea-spoonfuls a day will fatten a young child is astonishing. The weight gained is three times the weight of the Oil swallowed, or more; and, as children generally like the taste of Dr. de Jongh's Oil, and when it is given them, often cry for more, it appears as though there were some prospect of deliverance for the appalling multitude of children who figure in the weekly bills of mortality issued from the office of the Registrar-General." Dr. R. C. Croft, Author of "Handbook for the Nursery," writes: "Dr. de Jongh's Light-Brown Cod Liver Oil is almost a specific in many of the diseases peculiar to infancy and childhood, and I have seen marked benefit produced by its use. Patients prefer it to the Pale Oils, and are able to retain it more comfortably." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s. with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

Miscellaneous.

THE COLORADO BEETLE.—A telegram from Berlin of the 6th says:—"Stringent measures have been adopted against the Colorado beetle at Mulheim, near Cologne. The infected potato-fields having been covered with sawdust, were drenched with petroleum and set on fire. The eggs and beetles on the potato leaves having been destroyed by this summary procedure, the ground was dug four feet deep to look for grub and chrysalis. These were carefully picked out and burnt. Finally, the ground was drenched with caustic lye. It is hoped that this will have exterminated the dangerous insect. Unfortunately, some over-curious entomologists seem to have succeeded in catching live beetles before the Government officers appeared on the spot. Peacocks have been represented lately as natural enemies of the beetle."

SECRET DRINKING.—The *Lancet* says that a protest against allowing grocers to sell intoxicating drinks has been signed by 920 physicians, surgeons, and general practitioners, the great majority of whom are engaged in large practice, and enjoy large opportunities of observing the effects of the grocer's trade in drink on the several grades of society. Some have appended to their signatures remarks emphasising the need of Parliamentary action to repeal a law which has wrought, and is this moment working, much mischief in classes which were protected from the temptation to excess before the facility for procuring supplies clandestinely was created by this licence. Of the gentlemen signing the protest, 279 practise within the metropolitan district, and this number includes the leading members of the profession resident in London. 638 of the signataries are resident in the provinces, and represent the prominent opinion of their localities. Three have written from the colonies.

THE TELEPHONE.—It appears that within the next few days we are to have an opportunity of hearing the telephone in London—not, indeed, the American instrument which attracted the notice of Sir William Thomson, and was referred to by him at the last meeting of the British Association, but another, and it is believed earlier instrument, though its inventor, Mr. Cromwell Varley, seems to have let his invention remain dormant till attention was attracted to Mr. Bell's experiments in America. Wires have been laid from the Queen's Theatre to the Canterbury Hall, on the south side of the river, and the proprietors of these places have arranged for a telephonic concert, in which the audience in one house will hear the music played at the other. The arrangements are nearly complete, and the projectors state that their experiments leave them no doubt of success. It is hardly needful to say that in no system of telephony are the actual sounds produced at one end of a wire made audible at the other end. The vibrations of the sounding body are caused to interrupt an electric current, and by its means to produce a precisely similar set of vibrations in a suitable receiving apparatus at the other end of the wire. In Mr. Varley's instrument the sending apparatus is fitted with a number of tuning forks, each of which vibrates when its own note is sounded. The vibrations are reproduced at the other end of the wire in a suitable apparatus, and therefore give rise to the same sound as that which first started the fork at the sending end. It is obvious that this involves an arrangement of sounding bodies, whether forks, reeds, strings, or other appliances, of which there shall be one for each note. In the speaking telephone of Mr. Bell the vibrating body is a stretched membrane, and, according to accounts from America, even the tone of the voice is transmitted. With the musical telephone the quality of the music must depend to a great extent on the nature of the apparatus employed for reproducing it, as it does not appear that the instrument to be used can do more than reproduce the notes without giving their tone or character.—*Times*.

THE CAXTON MEMORIAL BIBLE, 1877.—The Bible held up by Mr. Gladstone at the Caxton *déjeuner* as "the climax and consummation" of the art of printing was printed at Oxford, bound in London, and delivered at the South Kensington Exhibition Buildings literally within twelve consecutive hours. The book was printed, not from stereotype plates, as has been erroneously stated by some of the morning papers, but from moveable type set up a long time ago, and not used for years. The printers commenced to make their preparations soon after midnight, and the printing actually commenced at 2 a.m.; the sheets were artificially dried, forwarded to London, folded, rolled, collated, sewn, subjected to hydraulic pressure, gilded, bound, and taken to South Kensington before two p.m. The book consists of 1052 pages 16mo., minion type, and is bound in Turkey morocco, bevelled boards, flexible back, gilt lettered on back and inside cover, with the arms of the Oxford University in gold on its obverse side; and is free from the "set-off" or blemish which its hasty production might well have excused. It contains an explanatory inscription and title: "In memoriam Gul. Caxton," with the occasion and date of the edition printed at the bottom of each of its thirty-three sheets. The books are numbered 1 to 100, and copies are already allotted to the Queen, the Duke of Devonshire, the Marquis of Salisbury, the Earl of Beaconsfield, the Emperor of Brazil, Mrs. Gladstone, Earl Spencer, General and Mrs. Grant, Mr. James Lennox, of New York, Mrs. Pierrepont, wife of the American Minister, Earl Jersey, Prince Louis Lucien Bonaparte, the Library of the Académie Français, and several large public libraries at home and abroad, each book being inscribed with the name of the original presentee. The idea of producing the Bible under the circumstances originated with Mr. Henry Stevens, a most eminent bibliographic authority on the subject of Bibles, who has catalogued and arranged the splendid collection now in the Caxton Exhibition. Mr. Stevens applied to the University Press, Oxford, to enable him to give it effect. How efficiently they co-operated is now known to everybody. The event was quite the sensation of the day; while copies of the "Caxton Bible" are already scarce, if not unattainable.—*From the Printing Times and Lithographer*.

THE LORD CHANCELLOR ON COFFEE HALLS.—The Lord Chancellor presided on Saturday afternoon at the opening of a new Workmen's Coffee Hall in Testerton-street, Notting-hill. In speaking of the objects for which the meeting was assembled he said that he was not one of those who thought it desirable to pass laws for the restriction of the liquor trade, and he could not advocate coercive legislation of that kind. Such legislation would be merely destructive, and the proper course was to create places of rational amusement. No doubt it would be a very good thing to remove temptation as far as possible; but the best way to do so was to cultivate the tastes and feelings of the working men. In a country where there was so much prosperity and domestic happiness it was difficult to estimate the temptations to which labouring men were exposed; and it was to be remembered that many of them had not homes, but lodgings, and were without resources during their leisure hours. There was, indeed, one resource—the public-house—always open to them, and ready to provide warmth and light, upon one condition—namely, that they should drink and continue to drink. That was the rent they paid for their comforts. As for the coffee halls, he had seen some of them in the East-end of London, and was glad to know that they could not be considered as speculations. They were much appreciated, and in one of them as many as 140 dinners were served daily, except on Sundays. He knew that Englishmen usually wanted to know how a thing would answer, and he would mention three conditions of success. One of these was that a thoroughly good article should be given for the money; that the food should be perfectly good of its kind, and the management civil and forbearing. In the next place, the money paid should be neither too much nor too little, but simply a fair price, so as to leave a margin of profit, as it was not intended to undersell the tradesman or to dole out charity. The third element of success was not of a commercial nature, and many persons would altogether ignore it; but for his own part he believed that it was very important that opportunities should be given for moral and religious instruction. It was very right that such topics should be presented for consideration, and he was sure that, if offence were given, it would be by the manner in which the subject was treated, rather than the intrinsic repulsiveness of religion; and, as a matter of fact, he knew that lectures of that kind had often proved attractive and beneficial.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—On Friday a conference in connection with this institution was held at the Mansion House, Lord Harrowby presiding. There were also present, among others, Mr. John M'Gregor, Mr. R. N. Fowler, Mr. F. A. Bevan, and Mr. Samuel Hoare, bankers; Mr. Francis Peek, the Rev. Dr. Barry, the Rev. R. J. Simpson, rector of St. Clement Danes, and the Rev. Richard Whittington. It was stated by Mr. John M'Gregor that the Young Men's Christian Association has 184 branches in England and Wales, with 16,700 active members, of whom 1,700 are connected with the London branches. In 1875 the Aldersgate-street office received 384 young men into missionary fellowship, making in all since 1844, 5,080. In the same year they started and revived thirty-five branches, and received 2,170*l*. The salaries of the central body staff amounted to about 1,600*l*. annually. Five of their branch buildings cost the following sums:—Edinburgh, 17,000*l*. Dundee, 10,000*l*.; Birmingham, 7,500*l*.; Liverpool, 20,000*l*.; and Manchester, 45,000*l*. The object of the conference of Friday was to devise and put in motion the most suitable means for the increase of the society's usefulness as an important religious and missionary agency, a centre of social influence, and an educational power. The rector of St. Clement Danes insisted that the movement should be a distinctly Protestant and Evangelical association, if the Church of England was to remain a national Church; and if it was to raise up a body of manly, pious young men, it should have no narrow test. Mr. R. N. Fowler expressed his conviction of the great importance of the work. The next speaker was Mr. Peek, who observed that while the Nonconformists had done much in that direction, they of the Church of England had done very little. If the society was to be a success, it must be conducted on a great scale and spread its branches throughout the length and breadth of the land. With that view a great central hall was also wanted, and the cards of membership should be passports to kindred institutions in other parts of the kingdom; so that a member might receive assistance wherever he was. The meeting was also addressed on the general subject from various points of view by, among others, Lord O'Neil (president of the Belfast Church of England Young

Men's Society), Canon Barry, Mr. Herford (representing the Cambridge Branch), the Rev. Mr. Richardson (of Camberwell), and other gentlemen. The Rev. James Simpson moved a resolution to the effect that the committee of the society, with a delegate from each branch, be requested to prepare and circulate a brief and earnest address, embodying such of the suggestions made at the meeting as might be considered desirable. At the instance of Mr. M'Gregor a cordial vote of thanks was passed to Lord Harrowby for presiding on the occasion.

LORD SANDON ON RELIGIOUS EDUCATION.—Upwards of 27,000 persons visited the Crystal Palace on Saturday, on the occasion of the annual distribution of 4,000 prizes to the board school pupils who had distinguished themselves by proficiency in religious knowledge. The prizes, consisting of handsome, well-bound paragraph Bibles and Testaments, were the gift of Mr. Francis Peek, one of the members of the board, and the Religious Tract Society, and they were presented by Lord Sandon. His lordship was seated on a dais raised in the centre of the transept, in front of the orchestra, which was occupied by some 5,000 of the boys and girls, and a number of their teachers. Before distributing the prizes Lord Sandon delivered an address, in which he congratulated the London School Board on the success of their efforts to impart religious teaching in their schools. There were, he said, differences of opinion amongst them, but both the people and the Legislature of this country, as a whole, were in favour of the Bible being taught in the schools. There was a danger in the race for secular knowledge of religion being elbowed out of their schools. Such a peril Mr. Peek's prize scheme was well calculated to avert. It was a remarkable thing to see the committee of the London School Board working this scheme of religious teaching. If he looked over the names he saw that all the leading Christian churches were represented on that committee, and they all worked cordially and heartily together in promoting religious teaching. One of the greatest features of this religious teaching was that all the children were taught to learn by heart some of the most precious passages of the Holy Scriptures; thorough instruction was thus given in the leading characters of the Holy Scriptures; and then their religious teaching was crowned by the board insisting on all the children having a thorough knowledge of the principles of the Gospel; so that the life of our Saviour was imprinted on the heart of almost every child. (Cheers.) For his own part, he thought that they could hardly have a better scheme of religious teaching than that laid down in the curriculum of the London School Board. He found that this system of religious instruction was fully appreciated by parents, for out of 150,000 children who were in the schools, only one in a thousand had been withdrawn from the religious teaching, and this small proportion might very likely be accounted for by those members belonging to the Jewish faith. He found also that no fewer than 80,000 children had voluntarily come up for examination in Scripture knowledge. The effect upon the children of the religious instruction which they had received was very great, as was shown in the answers given and from the report of Mr. Williams, which was above all praise. This movement proved to them, as politicians and citizens of this great State, that there was no religious difficulty whatever in our schools, and it also proved this most gratifying fact, that people of very different churches, of different political views, of different social occupations, of every phase of thought, and of every kind of character, might unite cordially and heartily to give the rudiments of our common Christianity. (Cheers.) In conclusion, his lordship, with some feeling, addressed the children, exhorting them to read their Bibles, to make them their study and their daily companions, thereby avoiding the company of bad books, which, he observed, was one of the greatest dangers of the young at the present day. His lordship's address was very warmly cheered. Subsequently, when the prizes had been given to the children, Dr. Manning, on behalf of the Religious Tract Society, presented a Bible to his lordship, and the gift was suitably acknowledged. The Bishop of Gloucester and Bristol, Sir Charles Reed, Mr. F. Peek, and Mr. Flood Page, representing the Crystal Palace Company, also took part in the proceedings—not the least interesting part of which was the singing of the school songs by the 5,000 children and their teachers.

The great Antonelli will case came on for trial on the 4th before the Civil Tribunal, Rome. Countess Lauretta Lambertini came forward, and, declaring herself the natural daughter of the defunct Cardinal, impugned the validity of his will, and in the absence of legitimate children claimed the whole of the property, estimated at many millions of francs. The plaintiff asked for an immediate examination of three of the witnesses—the midwife, the eldest of the late Cardinal's servants, and the Archpriest Venditti—on the ground of the risk she ran from their advanced age of losing their testimony before the proper time for their examination arrives. The president took time to consider the demand and adjourned the case for a week.

A true bill was yesterday found by the grand jury at the Maidstone Assizes against Louis Adolphus Edmund Staunton, Patrick Llewellyn Staunton, Elizabeth Ann Staunton, and Alice Rhodes, for the wilful murder of Harriet Staunton, at Penge, on the 12th of April.

Gleanings.

The only things that go best when they are thoroughly tired are wheels.

A young lady who had no time to spare in making garments for the poor has been engaged three weeks in embroidering a blanket for her poodle dog.

Tadpole (to photographer): "Look at this proof. Do you call that a good likeness? Why, it makes me look like a baboon." Photographer: "My dear sir, our camera never lies."

An old bachelor was courting a widow, and both sought the aid of art to give their fading hair a darker shade. "That's going to be an affectionate couple," said a wag. "How so?" asked a friend. "Why, don't you see they are dyeing for each other already," was the reply.

As an illustration of the influence of Mr. Moody's teaching upon the conscience, the American papers report the following:—"A lady in the Boston dry goods stores asked for English laces. The salesman exhibited the article. 'Are these really English?' 'Well,' replied the salesman, a little confusedly, 'they were until Mr. Moody came.'"

TOAST CLERICAL.—At a certain public dinner in America a preacher was called to propose a toast. The evening was so far advanced that every person present had been toasted already, and also all their friends. It thus happened that the preacher was in considerable perplexity as to what should form the subject of his toast. But the good man was a person of large sympathies, and, rising from his seat, said that, without troubling the company with any preliminary observations, he begged to propose the health of "All people that on earth do dwell."

THE PRINCE AND THE LADY'S LUGGAGE.—The Duke of Connaught was on Saturday at Maryborough, attending the Queen's County Rose Show, and was very cordially received. On his arrival at the railway-station a ludicrous incident occurred. After his luggage had been put on a car, an elderly lady, who did not recognise His Royal Highness, went up to him on the platform in an excited state and told him she had lost her bandbox. Her tone and manner suggested that he knew something about it. Receiving no reply, she ransacked the duke's luggage, and, not finding the object of her search, returned to His Royal Highness and, with gestures which implied suspicion, said, "Mind, it was a white one!" The Prince was much amused, and the spectators also enjoyed the scene.

POISONOUS ARTIFICIAL FLOWERS.—The colouring and other matters employed in making artificial flowers are known sometimes to give rise to unpleasant symptoms. Ladies who amuse themselves with this art do not often suffer, as they do not work at it for many hours at a time. Poor girls, however, who endeavour to make a living in this way occasionally suffer much more severely. Various substances have been employed, and some months since Delpech observed the cases of two women who were attacked by very severe stomatitis running on to ulceration, through the picric acid contained in one of these colouring powders. In twisting the stems of their flowers, they were in the habit of constantly moistening the fingers with the saliva, and in this way, no doubt, carried some of the poison to the mouth. It is desirable that all who work at making artificial flowers should be warned that the colouring powders they employ are mostly poisonous, and that without care they are likely to suffer.—*Medical Examiner.*

DRESS.—It cannot be disguised that dress is becoming daily, and particularly at this season, a matter of increased difficulty. Both sexes are embarrassed by the obligation of conforming to the fashion, and the desire to secure a reasonable amount of comfort. The two aims are, unfortunately, divergent, and attention seems to be concentrated on the least conductive to health and happiness, except in so far as they may consist in being admired rather than respected. Women bow more or less gracefully to the imposition of spider waists, and trains caught up and carried by the wearer at considerable personal inconvenience; the physical difficulty being enhanced by the practice of wearing high heels. It would not be easy to discover in the history of costume among civilised people a style more essentially ridiculous than that which familiarity, and the fact that it has been reached by insidious stages, enable us to tolerate. The physical endurance and moral courage required to dress *à la mode* in 1877 might be more usefully applied. For men compliance with the whim of the hour is not so difficult, but even more unsatisfactory. In the heat, and more especially when the weather undergoes some startling and trying change every few hours, it is above all things desirable to wear a garment which, besides complying with the greatest number of exigencies, admits of easy increase or reduction. That, of course, is impossible with our rigid notions of propriety. Speaking of colour, it is not a little remarkable how we fly in the face of nature by paying greater attention to the need of reflection than of radiation. Everywhere in the animal world white is associated with cold, and black with heat. We trust wholly to keeping out the extreme caloric by opposing a light-coloured surface. It is probably vain to hope the dress of highly-civilised men and women will ever be determined by considerations of science and convenience, but a little more self-assertion and care for personal comfort might be secured without utter scandal to the usages of society.—*Weekly Review.*

ENGLAND VERSUS FRANCE.—For generations Chocolate has been imported in large quantities into this country from France. We are glad to find the tables turned at last, and that Cadbury's, the Makers of the well-known Cocoa Essence, have opened elegant premises at 90, Faubourg St. Honoré, Paris.—Their Cocoa Essence being perfectly genuine is a beverage far better suited to warm climates than the thick heavy compounds of Cocoa with sugar and starch generally sold.

Births, Marriages, and Deaths.

MARRIAGES.

WHITE—CAMERON.—July 3, at the Presbyterian Church, Marlborough-place, St. John's-wood, R. White, M. Inst. C.E., South Indian Railway, to Jessie Jane, daughter of P. Cameron, Esq., banker, Whitehaven.

PALMER—EXALL.—July 4, at Reading, by the Rev. G. S. Reaney, Alfred, second son of George Palmer, the Acacias, Reading, to Alice Maria, youngest daughter of William Exall, Holybrook House, Reading.

HARDY—WILSON.—July 5, at Marlborough Chapel, Old Kent-road, by the Rev. W. A. Essery, George Alexander, second son of Edward Septimus Hardy, of Peckham, to Florence Marianne, eldest daughter of the late Francis Deacon Wilson, of the Old Kent-road.

JOHNSTON—GILBERT.—July 5, at Regent's-park Chapel, by the Rev. J. P. Chown, Frederick Johnston, of Botolph-lane, London, to Catherine, youngest daughter of Mr. Wm. Gilbert, of Rathbone-place, Oxford-street.

LOCK—MILLS.—July 5, at South Croydon Congregational Church, by the Rev. J. Alden Davies, assisted by the Rev. E. Stanway Jackson, of Chelmsford, brother-in-law of the bridegroom, William James, only son of William Lock, Fairfield-road, Croydon, to Rosalie, third daughter of Robert Mills, Bramley Hill, Croydon.

M'VAIL—ROWAT.—July 7, at Clapton-park Congregational Chapel, by the Rev. Samuel Hebditch, John C. M'Vail, M.D., Kilmarnock, to Jessie, eldest daughter of the late John Rowat, Kilmarnock, N.B.

DEATH.

WHIBLEY—July 5, at Sittingbourne, Elizabeth, wife of Richard Whibley. Aged 64 years.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.* Sold only in packets labelled—"JAMES EPPS & CO., Homœopathic Chemists, London."

HOLLOWAY'S OINTMENT AND PILLS.—Self Help.—In sickness it was a momentous matter to find an easy, ready, and reliable remedy for outward disfigurations and inward disorders before the inestimable discovery of these preparations. No invalid need now be at a loss for successfully managing ulcers, sores, tumours, boils, bruises, sprains, &c. Enveloping Holloway's medicine are very intelligible printed directions for using them, which should be attentively studied and immediately followed by the application of his treatment. Sooner or later the sufferer will assuredly triumph over the worst diseases. This searching Ointment disperses all those malignant humours which aggravate many diseases of the skin, often prevent the cicatrisation of ulcers, and ever kindle inflammatory tendencies in the system.

CARDINAL ECRU, OR CREAM.—JUDSON'S DYES.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, bernouses, Shetland shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle. Sold by Chemists and Stationers.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

HORNIMAN'S TEA.—Choice teas at very reasonable prices are always to be had of Horniman's Agents; Chemists in every town. Being direct Importers, Messrs. Horniman guarantee the purity, strength, and flavour of all their teas. Their agents are constantly receiving fresh supplies from the Wholesale London House, secured in tinfoil packets, whereby the delicate flavour and aroma is preserved.

PERFECTION.—Mrs. S. A. ALLEN'S World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN *has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.*

Mrs. S. A. ALLEN'S Zylo-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

TEETH, £1 TO £10 10s.—THE COMPLETE UPPER OR LOWER SET OF FOURTEEN PURE MINERAL TEETH, fitted and fixed to the mouth without pain. The extraction of stumps, loose or decayed teeth not being necessary in any case. This perfectly painless system of adapting artificial teeth to the mouth is protected by Her Majesty's Royal Letters Patent; and a written guarantee given with every case that they will not decay or change colour. 54, Rathbone-place, Oxford-street, near Tottenham-court-road. Mr. M. E. Toomey, Surgeon-Dentist.

OLDRIDGE'S BALM OF COLUMBIA.—By the increasing demand for this famed Balm may be estimated its value and efficacy for replenishing, invigorating, and preserving the Hair either from falling off or turning grey. Without it no toilet is complete. It imparts to the hair a bright and glossy appearance, frees it entirely from scurf, and will not soil the most delicate fabric worn as headdress "at home" or in promenade. In the "nursery" its use is invaluable, as it forms in infancy the basis of a healthy and luxuriant head of hair. Sold by all perfumers and chemists, at 3s. 6d., 6s., and 11s. only. Wholesale and retail by the proprietors, C. and A. Oldridge, 22, Wellington-street, seven doors from the Strand, London, W.C.

Advertisements.

BENNETT, 65 & 64, CHEAPSIDE.

WATCHES — BENNETT'S GOLD PRESENTATION WATCHES, FROM £10 TO £100.

CLOCKS — TO CLOCK PURCHASERS. JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to purchasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Rooms, and Presentation of the highest quality and newest designs at the lowest prices.

JOHN BENNETT, WATCH and CLOCK MANUFACTORY, 65 and 64, CHEAPSIDE.

A LADY (a Dissenter), residing near a healthy town in a Western County, WISHES to MEET with One or Two GIRLS to Educate with her Daughter, assisted by a superior Governess. Ages from 11 to 14 preferred. As exceptional home advantages are offered, liberal terms will be required.—Address, in the first instance, A. Z., care of Mrs. Roberts, Sadler-street, Wells, Somerset.

WANTED, by SEPTEMBER 1st, in a large, first-class Boys' School, as MATRON and HOUSE-KEEPER, a LADY between forty and fifty years of age—Apply, by letter only, to Delta, care of Messrs. Terry, Stoneman, and Co., 6, Hatton Garden, E.C. State age, experience in similar institutions, and salary required.

A RESIDENT TUTOR WANTED, in a Gentleman's Family, for Pupils aged 12 and 14. Classics, good general English knowledge, Natural Philosophy required. Must be a Nonconformist—Apply by letter, stating salary, with testimonials, to K., Mrs. Hewitt's, Granby-street, Leicester.

COUNTRY SERVANTS.—For Domestic and other SERVANTS ADVERTISE in "The ENGLISH LABOURERS' CHRONICLE," the Organ of the National Agricultural Labourers' Union, and only Village Newspaper. One Insertion of five lines, Two Shillings.—63, Fleet-street, London, and Priory-terrace, Leamington.

ASYLUM for FATHERLESS CHILDREN, Reedham, near Croydon.

The GENERAL MEETING and MIDSUMMER ELECTION of this Charity will be held on TUESDAY, the 17th July, 1877, at the CANNON-STREET HOTEL, when a Report will be presented of the domestic and financial state of the Charity, and the several Officers chosen for the ensuing year.

The Board have great pleasure in announcing that Twenty Children, Thirteen Boys and Seven Girls, will be elected at this time.

The Chair will be taken at Eleven o'clock by Mr. Alderman and Sheriff HADLEY The Poll will open at Twelve and close at Two o'clock precisely.

THOS. W. AVELING, D.D., Hon. Secretary.

Office, 6, Finsbury-place South, E.C.

UNIVERSITY HALL, GORDON SQUARE, LONDON, W.C.

Students of University College reside in the Hall under Collegiate discipline. Particulars as to rent of rooms, Scholarships, &c., may be obtained on application to the Principal or the Secretary at the Hall.

SPRING HILL COLLEGE, BIRMINGHAM.

The NEXT SESSION of this College will commence in the second week of SEPTEMBER. One Scholarship of the value of £50 per annum, tenable for two years, is open for competition amongst Students for the Congregational Ministry who enter then. All necessary information will be given by, and applications for admission should be made without delay to, the Hon. Secretary, the Rev. F. Stephens, Birchfield, Birmingham.

LYME HOUSE SCHOOL, EYTHORNE, DOVER (Established over fifty years).

Principal—Rev. T. DAVIES. Terms, 30 to 40 guineas per annum. This School, conducted on Christian principles, aims at giving a sound physical, mental, and moral education.

Reference to Ministers and others.

HOLT HOUSE SCHOOL, CHESHUNT, LONDON, N.

Professor W. B. TODHUNTER, M.A. (Gold Medalist), University of London, and Fellow of University College, London, Formerly of Cheshunt College. Inclusive terms, from 48 Guineas per annum.

For particulars, apply as above.

NORWOOD ORPHAN SOCIETY, for the TRAINING UP of BEREAVED CHILDREN in CHRISTIAN FAMILIES. Approved cases received in the order of application. No voting. CONTRIBUTIONS are earnestly requested in aid of this new charity, and will be thankfully received and acknowledged by the Treasurer, Watson Osmond, Esq., 60, Fenchurch-street, E.C., and Netherton, Penge-lane, Sydenham; or the Hon. Secretary, Rev. G. T. Coster, Sunny Bank, South Norwood, S.E. Post-office orders to be made payable at the General Post Office. Cheques to be crossed London and South-Western Bank.

HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhœa, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhœa, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhœa, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d. in stamps.

IMPORTANT CAUTION.—Thirty years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of Farinaceous Foods. However, Mr. Pye Henry Chevasse, F.R.C.S., author of "Advice to a Mother, analysed 13 of these, and declared DU BARRY'S FOOD to be THE BEST. Likewise Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances Du Barry's Revalenta Arabica is the best," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

DU BARRY'S FOOD.—"Twenty-five years' incredible miseries from chronic dyspepsia, nervousness, sleeplessness, low spirits, debility, and swellings all over to double my natural size—miseries I endured, and for which I tried the best advice in vain. Since 29th March last I have lived entirely upon DU BARRY'S REVALENTA ARABICA FOOD without taking any meat. It has done me a great deal of good, and I never felt so well in my life as I do now, all the swelling having left me; I have lost all nervousness, I sleep well, and feel happy. Indeed, my friends say I am like a new man—nothing like what I was before I took your food. Pray make any use you like of this letter, and accept my very best thanks.—I am, dear Sir, yours truly, CHARLES TUSON, late curate of St. Mary's, Cardiff.—Monmouth, 30th August, 1876."

CURE No. 68,471 of GENERAL DEBILITY. "I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovi."

DU BARRY'S FOOD. — CONSTIPATION, Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting by Du Barry's Food—MARIA JOLLY.

DU BARRY'S FOOD.—LIVER, NERVES.—Cure No. 48,614. Of the Marchioness de Brehan.—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—Marchioness DE BREHAN, Naples, April 17, 1859."

DU BARRY'S FOOD. — CONSUMPTION, Diarrhœa, Cramp, Kidney, and Bladder Disorders.—Dr. Wurzer's Testimonial.—"Bonn, July 19, 1852.—Du Barry's Food is one of the most excellent, nourishing, and restorative absorbents, and supersedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhœa, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hæmorrhoids.—Dr. RUD WURZER, Professor of Medicine, and Practical M.D.

CURE of DEBILITY, BAD DIGESTION, and IRRITABILITY. "DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COMPARET, Parish Priest, St. Romain-des-Isles."

DU BARRY'S REVALENTA ARABICA FOOD (suitably packed for all climates) sells: In tins, ½lb., at 2s.; of 1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s. 12lb. 28s.; 24lb., 50s.

DU BARRY'S REVALENTA ARABICA CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 30s. 576 cups, 55s.

DU BARRY'S REVALENTA BISCUITS.—They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 5lb., 50s.

DEPOTS: DU BARRY and Co., No. 77, Regent-street, London, W.; same house, 26, Place Vendome, Paris; 19, Boulevard du Nord, Brussels; 2, Via Tomaso Grossi, Milan; 1, Calle de Valverde, Madrid; 28, 29, Passage, Kaiser Gallerie, Berlin, W.; 8, Wallfisch Gasse, Vienna and at the Grocers and Chemists in every town.

STROUD LADIES' COLLEGE, BEECHES GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

HALF TERM began MONDAY, June 18.

BLACKPOOL. — MERCHANTS' COLLEGE. 2,200 Merchants' Sons have entered this School. Full prospectus, address ISAAC GREGORY, F.R.G.S.

OXFORD COUNTY MIDDLE-CLASS SCHOOL.

(HOWARD HOUSE SCHOOL, THAME).

The success of this School for thirty-six years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book keeping, and mercantile correspondence. Pupils from this school have passed the Pharmaceutical Society's Examinations and the Oxford and Cambridge Local Examinations in honours. References to parents in all parts of England. Inclusive terms twenty-two or twenty four guineas.

For views and prospectus app'y to the principals, Messrs. J. and J. W. Marsh.

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76, Wimpole-street, Cavendish-square, W., June 15, 1876.

F. W. Darlow, Esq.

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GARTH WILKINSON, M.D., M.R.C.S.E.

From CHARLES J. PLUMPTRE, Esq., Lecturer on Public Reading and Speaking, King's College, London.

36, Hamilton-terrace, Maida-vale, March 10, 1877.

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CHARLES J. PLUMPTRE.

To F. W. Darlow, Esq.

From the Rev. CHARLES GARTH FULLERTON.

Boothby Graffor Rectory, Lincoln, May, 18, 1877.

DEAR SIRS,—I enclose cheque for the Wristlet and Belt for my friend, and have great pleasure in saying that I have certainly found the Belt you sent me last November to be of the greatest benefit. With perfect truth I can say I should not like to be without one now. I have had no lumbago or rheumatism since I began to wear it; and you are quite welcome to use this letter as a testimonial.—From yours faithfully,

(Rev.) CHARLES GARTH FULLERTON.

To Darlow and Co., 443, West Strand, London

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